

# AMERICAN CHURCH REVIEW

NO. 149

---

OCTOBER, 1883

---

NATHANIEL SMITH RICHARDSON.

THE Reverend Nathaniel Smith Richardson, D. D., was the founder and for nearly twenty years editor of this REVIEW, and it is most fitting that a grateful tribute of respect should be paid to his memory in its pages.

Dr. Richardson was born at Middlebury, Connecticut, January 8th, 1810, and died at Bridgeport, Connecticut, August 7th, 1883.

Our personal acquaintance with Dr. Richardson was limited, and so we must record here the testimony of another, a life-long friend, concerning his early life and work. The following is from *The Guardian* (of which Dr. Richardson was the founder and editor) of August 18th, and was written by the Rev. Eaton W. Maxcy, D. D.:

Dr. Richardson was born in Middlebury, Connecticut, in 1810, and was the child of parents whose worthiness and excellencies were honored in the community in which they dwelt. Every one familiar with the New England ideas of that early day knows the peculiar regard which was associated with a collegiate education. It was not then strange that, surrounded by such influences



as were his, he should in his very youth have been strongly impressed with the importance of securing a thorough mental training. Accordingly, he eagerly availed himself of the opportunities for culture within his reach, and placing himself under the tuition of the late Rev. Amos Pettingill, was prepared for entrance upon college life, and in 1830 was admitted into the Freshman class in Yale. Success in after-life cannot always be predicated from the story of university life, nor the character of coming years be foretold; but in many instances there is found a remarkable correspondence between the youth within the college walls, and the man in his maturity. It certainly was so with him. The same eager examination into whatever was the subject of inquiry, the same positiveness of conviction when there had been thorough investigation, the same readiness to defend his position against all opponents, and, too, the same freedom from aversion to any attacks which might be made, all these characteristics which belonged to him in later years were seen in those earlier days. Especially prominent was his desire to excel in the skill of the ready writer, and so assiduously did he devote himself to efforts in this direction that he was a successful competitor for the prize in English composition. But with all his enthusiasm in this and other departments of study, and great as was his interest in the various activities of college life, he was at the same time deeply devoted to religious duties. He had been trained in the old Puritan faith and knew no other, and so earnest was he in the religious exercises of the institution that in the College Church, composed almost exclusively of students, he was appointed Deacon.

It seems strange to us, in such a day as the present, to conceive of a Prayer Book as a possible novelty to any one who has attained the years of manhood and who has for some time been resident in a literary institution and interested in the religious life. But a half century has made many changes. Until his senior year in Yale, young Richardson had never seen the Book of Common Prayer. During that year, on calling upon a friend, he found that volume lying on the table, and carelessly taking it up and glancing through it, inquired, "What is this?" He was informed in regard to it, and told that he might take it and examine it, if he desired. On returning it not long after, he was asked if he was pleased with it, and on his replying in the affirmative, was invited to attend a service of the Church some time with the owner. His first attendance was at Trinity Church, New Haven, then under the rectorship of the Rev. Dr. Croswell. He seated himself in the gallery, and, with a curiosity which can hardly be adequately described, witnessed for the first time a Liturgical Service. The contrast to all which he had previously known was most impressive, and eventually issued in his calling upon the venerable Rector, who loaned him various works explaining the nature of the Church and her services. Careful examination and study resulted in his conviction of the validity of the Church's claims, and the year of his graduation was the year in which he received Confirmation and entered upon that service in which he so



earnestly labored till the day, and it might almost literally be said the hour, of his death.

In order that he might obtain the means for defraying his expenses while pursuing his theological studies, he engaged in teaching. His first field in this line of work was at a female Seminary in Millbury, Mass. After remaining there for two years he accepted an invitation to be instructor in Greek in the University of Chapel Hill in North Carolina, and so successful was he in the position that the professorship was subsequently offered him. But the work of the Ministry, to which he anxiously looked forward, was ever before his mind, and bidding adieu to "the quiet and still air of delightful studies" in the old North State, he hastened to the General Theological Seminary to enter upon the training for Sacred Orders. Other sons of that Institution have welcomed the day of their entrance upon its curriculum, and with sadness bade farewell to its walls, but it may be doubted whether any ever passed within its doors with a deeper longing for all which its facilities could furnish. The manner in which he often gave reminiscences of the years spent there, suggested the glowing pleasure with which the sweet joys of the happy childhood's home are recalled.

On the eighth day of July, 1838, in Portland, Connecticut, at an ordination held by Bishop Brownell, he was admitted to the Diaconate with four others, two only of whom are now enrolled on our clergy list: the Rev. Dr. William B. Ashley, of Milwaukee, Wisconsin, and the Rev. Dr. William Payne, Rector of S. George's Church, Schenectady, N. Y. His first field of labor was in Christ Church, Watertown, Conn., as assistant to the Rev. Dr. Holcomb, whose advanced years required the aid of one in more vigorous life, and into the work thus assigned him, he entered with the fresh ardor of youth. On the Easter following, Dr. Holcomb resigned his office, and his devoted assistant was elected Rector. He was ordained Priest and instituted by the same Bishop by whom he had been ordered Deacon.

The effect of the zeal and efficiency with which he performed his duties, was soon seen. Not only was he speedily known to those who were already parishioners, but wherever he found any who were accessible to his efforts, thither he hastened. Especially was he devoted to those in humble life, and to those in affliction. No sacrifice of time or labor was withheld. Superlatives are sometimes rashly used, but the testimony of such men as the venerable Holcomb, the aged Rector and his predecessor, and the Rev. Dr. Clark, of Waterbury, Conn., will not be lightly esteemed by those who knew them, and they were wont to say that Richardson was the best parish Priest whom they had ever known. With full heart, with profoundest conviction, with deepest earnestness, did he give himself to the work of the ministry here, and though more than two score years have since elapsed, the stream of the intervening time has not erased the deep impression which he, by God's blessing, made upon the parish. After seven years service in Watertown, he resigned



his charge there, and entered upon another field of labor in what is now the parish of Christ Church, Ansonia, in the same Diocese, where for upwards of four years, with the same whole-hearted devotion, he labored in the pastorate.

But these twelve years, abounding as they did in parish work, were the season of other labors as well. The old fondness for the use of the pen, which had characterized him in the University, still clung to him, and not content with even such extended ministrations as have been mentioned, he issued tracts, some of which might be termed treatises on Church topics. His *Pastor's Appeal on Confirmation* passed through many editions, as also did the *Reasons why I am a Churchman*. His *Churchman's Reasons for his Faith and Practice*, and *Reasons why I am not a Papist*, *Evidences of Natural and Revealed Religion*, and the *Sponsor's Gift*, are well known. These works, in their thorough examination of the points involved, their clearness of statement and compactness of presentation, bear witness to the severity of mental discipline and the careful study to which he was accustomed. As an evidence of his interest in local matters not purely ecclesiastical or theological, the *Historical Sketch* of the town which was the scene of his first Rectorship may be instanced.

This sketch brings us to that period of his life in which we are particularly interested, for it was at that time he conceived the idea of establishing a Quarterly Review in the Church. It was a vast undertaking, as at that time the Church was not large enough to warrant the hope that such a publication would find a large constituency. But he saw it was needed and undertook the work full of faith and courage. The first number appeared in April, 1848, under the title of *The Church Review and Ecclesiastical Register*. It represented at that time and during the whole of his editorial management what is now known as "old fashioned high churchmanship." He conducted it, in modern phraseology, in the interests of one school of thought. The articles were not signed by their authors, and so were expected to conform to the policy of the REVIEW. He was true to what he believed to be the truth. We venture to say that no Review in England or America was ever edited with greater ability than the CHURCH REVIEW during the period of Dr. Richardson's editorship. He gathered into its pages the best thought of the ablest men in the American Church. No less than twenty-three Bishops were contributors, and we find most of the names of the Clergy and Laity, who have been leaders in the



Church during the past fifty years, among its writers. Surely no one did more than he to develop American Church Literature. In 1868 failing health compelled him to seek a change of work, and he removed to Bridgeport, Conn., and became the Rector of S. Paul's Church. There he spent thirteen years in successful parish labor. But his love for journalism, and feeling that the time had come to establish a weekly Church paper in New York with a definite policy, led him to again assume editorial duties, and he issued the first number of *The Guardian* November 29th, 1879. He brought to his new enterprise all the spirit and energy that had characterized his former life.

With Dr. Richardson's ecclesiastical opinions, and the policy he pursued in *The Guardian*, we have nothing to do. That he was true to his convictions all will admit. But we feel called upon to give, here, our reasons for changing the policy of the REVIEW. We are building upon the foundations he laid, and we ought to state our reasons for changing the plan he followed for twenty years, especially as on more than one occasion he called in question the wisdom of the change. We can best introduce what we have to say by quoting his notice of the July number of the REVIEW which appeared in *The Guardian* of August 11th.

We are gratified that this *Review* now in its *Forty-second* Volume, gives such evidences of vitality, and such promise of long continuance. It has never been characterized in its management by more vigorous enterprise than now; and Mr. Baum deserves the hearty coöperation of Churchmen in sustaining this, the only "Review" in the Church.

We express, however, and not for the first time, the opinion that the policy on which the *Review* is conducted is not that which will subserve the best interests of the Church; nor is it that which is best suited to the peculiar condition and wants of the age and times.

We shall be pardoned in saying, that we have a right to an opinion on that matter. For twenty years we were sole editor and proprietor of the *Review*; and it was never in a condition of greater strength and prosperity than when we gave it up.

Our judgment as to the true province and work of a *Church Review* is, that it should be positive, uncompromising, and uniform in its teachings. The Church demands this, especially at the present day. Never in the history of the World and of the Church were the foundations of Social Order so threatened. Never were the attacks upon those foundations so insidious, so covert, so fearless and desperate as they are now. It is no time for whiffing, and trimming, and time-serving; no time, when the Church's trumpet on her up-



building walls should give an uncertain sound. Men do not prepare themselves to the battle under such a signal.

A *Church Review* should be thoroughly Catholic and comprehensive in its tone and spirit. The old Vincentian Rule is the true one, *In necessariis, Unitas; in dubiis, Libertas; in omnibus, Charitas*. Such, we do not hesitate to say, was the governing policy of the *Church Review* in the former time. True men of varying shades of opinion wrote regularly for its pages. Such writers as Bishop Whittingham, and Dr. Jarvis, and Bishop Burgess, were among its frequent contributors. But there were sentiments and opinions, which, though urged upon us, never found utterance in the *Church Review*; for they were outside the boundary lines which the Church herself has clearly drawn.

Such sentiments and opinions are held to-day. And under the mistaken plea of the "Church's comprehensiveness," they are thrust upon the Church's children. Under the cover of that cant phrase, "Schools of Thought," and under the blind of that pretentious nonsense about a Pauline, and Johannean, and Petrine Christianity, the very pith and marrow of the Gospel are destroyed; and the power of the Gospel is lost. The Christian Life is the outward expression and outworking of Christian Dogma. He, Who is "The Life," is also "The Truth," and "The Way." Right living is conditioned on right believing.

The present July Number of the *Church Review* is an illustration of our criticism. It contains an able and most admirable article by the Rev. Dr. Jaeger, Professor at Gambier, on *The Modern Conception of the Development of the Religion of Israel as the Claimed Result of the New Criticism of the Old Testament*. It is a paper worthy of the *Review*, and of the Professor, and is just suited to the times.

And then, in the same number of the *Review*, there is an Article on *The Theology of To-day, as it Centres in the Doctrine of the Incarnation*, by the Rev. William Wilberforce Newton, M. A.

We regret to see such an Article in such a place. So objectionable is it, in its whole teaching, tone, and tendency that the *American Church Review* is no place for it. We have commented freely upon the Article in the present number of the *GUARDIAN*.

We undertook the editorial management of the *REVIEW* with the conviction that the *AMERICAN CHURCH REVIEW* ought to represent the American Church, and that it could only do so by allowing both sides of questions in dispute to be presented. We did not then, nor do we yet believe, that it is possible for one man to be possessed of wisdom enough to enable him to give a right judgment in those matters which are to-day in dispute in the Church. How much better then to make the *REVIEW* a field for free discussion—that in the end the truth may be established by party prejudice giving place to sound argument. It seems to us much better to allow men—who are permitted to teach what they please where no one can interfere be-



cause they are the duly appointed teachers—to declare before the Church what they believe and teach. If they are wrong and open to conviction, they can be won over to the side of truth, at least the Church will know what sort of teachers they are. One thing must be borne in mind, and it is this: The REVIEW is not read by the Sunday School children of the Church, nor is it intended for them, but for the active, thinking men and women of the Church who are accustomed to study the questions of the day and form their opinions after reading all that has been written upon them.

Again, how can the REVIEW be Catholic and comprehensive if it is closed to half of the Catholic Church? We agree entirely with Dr. Richardson in what a Church Review ought to be, but we are unwilling to admit that any one man is able to draw the boundary line in those doubtful things concerning which the best and wisest men in every age of the Church have differed. We do not call in question the wisdom of the policy of the REVIEW while it was under his management. It may have been the best for the times. But that the present policy is adapted to this age we have no doubt, judging from results, and the almost unanimous approval of those whose prominence in the Church entitle their judgment to consideration.

Dr. Richardson performed a work, the value of which can hardly be estimated, and he will long be remembered as a devoted, able and fearless Priest of the Church.

HENRY MASON BAUM.

---

## MODERN MISSIONS AND EXPERIMENTAL METHODS.

“WE are the ancients,” said Lord Bacon; a saying which, like a proverb, needs to be taken “with the interpretation thereof.” I well remember when I first quoted this to my *Seën Sang*, as our teachers in Chinese



are called. The old gentleman, who was very tall and dignified, bent his head on one side and tried to think out the possible meaning of such an aphorism; and at last, after not a little explanation on my part, he began to "take it in," meditatively; but when the full meaning broke upon him, he got angry, took off his large spectacles, laid them on his open book and declared that such a sentiment savoured of impiety!

I believe he never got reconciled to the idea—it ran so directly against the whole current of his habits, thoughts and principles. To him, earliest was best; most primitive was most pure; and the sincere simplicity of his ancestors a thousand times better than the complicated culture of their descendants.

And there is little doubt but that "to this complexion we must come at last." All experiments of living lead back to simple diet, pure air, quiet sleep, hearty exercise and free ablution. All geometrical demonstration goes back to the triangle.

Surely there is a cycle of experiment, through which men run in about every third generation. A given method is tried, and it *succeeds*, so long as those who conceived it, and who labored in it, *con amore*, were influentially at work. Their followers, being but partially animated by the same spirit, work out the *method*, perhaps, but with a mitigated *motive*; indeed other motives creep in, and the whole tone and flavor of the work are changed. The third generation finds no satisfaction in the old method, and sets itself to invent and apply some new one.

This furnishes explanation enough of the fact that we have seen springing up, during the last eighty years—a countless succession of plans, schemes, methods, models, etc., for the conduct of modern missions—all of them embodying some valuable idea, but most (we will not say *all*) vitiated by a fond preference for the employment of some *one* instrumentality, to the disparagement and overshadowing of others, equally important and valuable.

Now, it is not the part of practical wisdom to be thus "in endless mazes lost," by reason of the multiplicity of methods among which to choose, or from which to make



up an eclectic scheme of questionable congruity. Such a course might be the best practicable one, if we were left to do as the mere moral philosopher—make the best he can out of Cicero's *consensus bonorum omnium*. But having a Divine Pattern it is the Higher Wisdom simply to follow it: although in some sense "we are the ancients"—nay, perhaps *because* we are so—we should revert to early simplicity; just as the true artist, whether painter, architect or musician, turns away from elaborations, and ornamentations, and efflorescences, and reverts to the earlier and simpler forms which most closely correspond to nature itself.

The Divine pattern to be followed is briefly sketched in Eph. iv. 11: "He gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers." What follows, to the end of verse 16, exhibits the glorious result of ecclesiastical perfection which would follow from an adherence to the Divine method of bestowment and administration, between which and the appointed order of our Church's ministry—Bishops, Priests and Deacons—there is no contradiction, though there is occasion for some discrimination.

For instance, it is usual, almost universal, to confuse the idea of Apostolic Succession with that of Episcopal Succession, or Lineage; whereas they are distinct.

Archdeacon Hare explains it well in his "Victory of Faith, and other Sermons" (Serm. X., p. 326). The words will sound strange to some of us, but they are true.

He says:

I trust it will not be deemed overstraining an argument to observe that so far are the Apostolic and Episcopal officers from being identical, that they are essentially different; the special business of the former being to found new churches and to bring unbelievers to the knowledge of the Gospel; and that of the latter to govern the churches already established, and to take care that the Word of God be rightly divided to those who are already in the faith.

Boniface was an Apostle to the Germans before he was made Bishop; our own Payne in Africa, and Boone in China, were both Apostles to those countries before they were consecrated as Bishops; their succession was first apostolic, and afterwards Episcopal.

Now, when men go forth in apostolic character, it is for



them to perform apostolic functions; and what those are we learn from our Lord and Master's own lips:

Preach the Gospel; heal the sick; baptize believers; teach them to observe all things commanded.

These things the first Apostles *did*, and these same things must their successors also do, else the validity of their succession becomes questionable. S. Paul's ideas as to what constituted the "signs of an Apostle" are worth studying; they would give us both clearer and stronger views of missionary work than is often met with now-a-days. See 1 Cor. ix. 1, 2, and 2 Cor. x. xi. xii.

Leaving now the "Apostle" subject, we come to "Prophets," *i. e.*, preachers, whom it is the business of the first missionary to seek out and train up from among his early converts. "Evangelists," *i. e.*, itinerating preachers, follow next; and over the feeble congregations, the "little flocks" gathered by such laborers, the next thing is to settle "Pastors;" and for the children of the converts, "Teachers" must be provided, who will school the youth of the native Church in Christian truth, rather than in heathen literature.

Can anything be more simple, natural and straightforward than this apostolic outline of the method of doing the work of our wide world's evangelization? Can we do better than revert to this simplicity, and do our work *on these lines*, so to speak; following the wise pattern of sending forth the fellow laborers "two and two," and never forgetting that the healing of the sick must ever accompany the preaching of the Gospel?

\* \* \* \* \*

"Look on that picture, and on this!" Let us take things as they are, and have been for the past century, or thereabouts; and, disregarding what has intervened in mediæval times, compare what we do now, and how we do it, with the early, primitive, apostolic methods.

An excellent Christian minister, rector of an active church, himself an influential member of a missionary committee, once surprized me by insisting that everything depended on the individual missionary. I deprecated the



idea as not creditable to the Church at home, however complimentary it might seem to be, in a certain way, to the missionary himself. But he persisted:

You may depend upon it that what I say is correct. The missionary must first have the fire lighted in his own heart; then he must get others to catch fire from him; then he must induce the authorities of the Church to send him out; then he must interest certain persons and churches to sustain him while abroad; then he must go out and learn the language and begin to preach and establish schools and write home reports to keep up the interest; then, after he has run down in health, he must return home and go about the country preaching and making addresses and finding out who will join him and go out to share his labors, and so on to the end of his career.

I protested again at this representation of the matter and insisted that mission-loving people at home had a far larger share in the common work than my good friend was willing to admit. And I think so still; but, at the same time, I feel constrained to acknowledge that there was *far too much truth* in his statement, a conviction which has been forced upon me by an observation of full forty years, during which time I have passed through the stages of Student, Missionary, Parish Minister, in city and country; Chaplain, naval, military and consular; College Professor and Lecturer; not to speak of having served on committees of translation and management, both for Tract and Bible Societies.

This enumeration is made for the purpose of showing that opportunities have not been wanting for the formation of opinions that ought to be worth something, unless an unusual amount of obtuseness has stood in the way of getting a true view of the influences which affect the whole work.

Yes, it is even so in a great degree, as the good rector described. The commencement of this, as of every other great work, is in the heart's thought of one individual.\* He is moved—and, if he be a true Christian, moved of the Holy Ghost—to carry the Gospel of the Kingdom and to deliver its all-important message to those who have not yet heard “that Name which is above every name;” to enlighten those who are heathens *by necessity*, unlike the un-

---

\* The case of Augustus Lyde is a strong instance. He was the *first* founder, so to speak, of our China mission, though he died at home.



converted in Christian lands, who are heathen *by choice*. He feels how unsatisfactory a thing it is to remain at home as a physician of souls, prescribing for the minor ailments and imaginary maladies of those who have enough and to spare of nursing care and available remedies, while in the regions beyond there are millions of the unevangelized who are perishing in utter ignorance of the panacea of Christ's blessed Gospel. He resolves to go; but first he dutifully asks his parents' consent.

"No, my son," is almost sure to be the first word that is uttered, without premeditation, by the father or mother of a missionary aspirant. And then, recollecting themselves, and being inwardly conscious of the incongruity of their utterance—its inconsistency with their own position and professions—then follow a score of so-called "reasons" why the thing should not be done which Christ's distinct command enjoins us to do. "There are plenty of heathen to be converted at home." "You are calculated to be very useful in your own country." "Charity begins at home." "Your family require your presence." "Persons of inferior ability will do for missionaries." "It would break your mother's heart to part with you." "When God means to convert the heathen He can do it without your help." "The door must be shut behind you as well as opened before you." "Such men as you are needed at home to oppose erroneous teaching." "Your health would not stand a foreign climate." "Civilization must precede evangelization." "It would be presumption in you to attempt to overthrow such venerable systems of religion and philosophy as have grown up in the world." "Why should *you* go abroad rather than others?" "You will be murdered by the natives." "This missionary scheme is nothing but the delusion of ignorant fanatics." "The time for such undertakings has not yet come," etc., etc.

Such are some of the cobweb-fallacies which have to be brushed away before one who has said to himself, "This one thing I do," can go forward in the carrying out of his purpose; and a sad commentary it is on the low level of attainment in most of our churches that these cold objections have to be encountered, instead of the parents, pastors and



friends meeting a young volunteer with words of encouragement and sympathy, and expressing thankfulness to God that the spirit of an apostolic zeal still survives among us, and feeling that it is an honor of the highest kind that *our* country, *our* neighborhood, *our own* congregation, *our* family, has in it those who are moved to take upon themselves this holiest of all the labors of love.

Let us suppose the preliminary difficulties to have been overcome and the zealous young Christian to be set free to follow his own convictions. His next anxious question is, how best to prepare for his anticipated work; and this, again, involves the decision of another point—*where* shall his labors be bestowed?

Most probably his interest has already been awakened in some definite field to which his attention has been directed, by some of the inscrutable workings of God's providence; or, if not so, some sudden call is made for volunteers to enter a given field where there is urgent need, or an unusual opening for work; or, perhaps, a strong personal attachment is felt to some noble-minded friend, who has been himself a pioneer, and is now anxious to enlist recruits.

That word "recruits" brings us to the analogy which will often recur to our thoughts, and will furnish us with the most suitable suggestions applicable to mission work, namely, the fitting out, sustaining and directing of a military expedition into an enemy's country. Are we not engaged in bringing a Revolted Province into subjection to its rightful Monarch? Have we not to contend against the wiles of an enemy no less subtle and powerful than Satan himself?

We want, therefore (to carry out the figure), a War Department and a War Secretary. We want a good system of recruiting, a well arranged administration of supplies, connection with the forces in the field well kept up, and every *bureau* worked with promptitude and efficiency.

If the Secretary is an able, right-minded, energetic man, deliberate in action, yet not afraid of responsibility; and if those who have appointed him to office have reasonable confidence in him—as they ought to have, else they should not place him in so exalted and difficult a position; and if, moreover, the great body of the people are ready to follow



and sustain generously the movements of their chosen leaders, then there will be as much accomplished, and that with as little friction as is compatible with our present low level of attainment as Christians.

An agent so empowered and trusted could move without embarrassment or delay in all cases, especially in those emergencies which often arise in the course of missionary experience; and so long as his general policy was in harmony with those who have the success of the cause at heart all should go well in the main—little frictions always excepted.

In case, however, his policy should cease to commend itself to the judgment of his constituents the remedy is open to them of—first, calling upon him for explanations of what they do not feel satisfied about, and then, if still unsatisfied, of removing him from office and putting in his place some other man more to their mind.

This, which is the parliamentary and commercial, and military plan, should also be the missionary. It embodies the common sense of mankind on the subject.

“A Policy” has been mentioned, and it may be well to bear in mind that this word has been defined as “a set of principles which we are not ashamed to avow nor afraid to act upon.” Without some such policy there can be no satisfactory conduct of affairs in any department of human life. It should be also remembered that responsibility and control must go together, and that when any officer is entrusted with high powers his responsibility is co-extensive; on the other hand, if he is made responsible for the successful management of an undertaking he must, in all fairness, have such control as is commensurate with his obligations.

And here we touch the point of practical difference between a Secretary with a Committee for his Council, and a Committee with a Secretary for their servant.

A Committee, some one has said, is “a contrivance in which the control is condensed and the responsibility evaporated;” which saying, of course, must have reference to the fact that there is, in all collective bodies of men, some *one* who has more wisdom, wit and *will* than the rest, and this one virtually overrules the rest.



True, his wisdom may be mere detail knowledge of the matter in hand; his wit may be mere skill in management of other minds; and his will may be near akin to obstinacy; but the determination of such a member of a Board or Committee will, in almost all cases, result in the carrying out of his ideas and plans, although when the time comes for facing the consequences of plans ill-arranged or ideas discredited, then it will be "the Committee" as a whole on whom the responsibility will be thrown—distributed, dissipated, "evaporated," so to speak.

All who have been accustomed to act on Boards and Committees will understand this readily. They will be able to recall many occasions on which everything has turned on the firmness and determination (or obstinacy) of one member.

If Oxenstiern, when he said, "My son, you see with how little wisdom the world is governed," had added "It is the strongest *will* that carries the day," he would not have been far wrong. For in carrying out all religious and benevolent objects men are mostly appointed on Committees on account of their goodness, warm-heartedness, amiability; they are generally lovers of peace, lovers of good men, averse to strife, and therefore it often comes to pass that they are disposed to yield rather than contend, and so they allow things to pass which their judgment does not altogether approve. Sir Arthur Helps puts this (somewhat roughly, it is true,) in Chapter XVI. of his *Social Pressure*, where he makes one of his interlocutors ask the question:

Why is it that bores and noodles often have their way at Boards, Committees, and public assemblages of all kinds? Only because the sensible men are fatigued.

And the same idea, in smoother form, is found again in his *Fruits of Leisure*.

A good man of business is very watchful, both over himself and others, to prevent things from being carried against his sense of right, in moments of lassitude. After a matter has been much discussed, whether to the purpose or not, there comes a time when all parties are anxious that it should be settled; and there is then some danger of the handiest way of getting rid of the matter being taken for the best. (pp. 81-2, *On the Transaction of Business*).

Another of the drawbacks connected with Commit-



tee work is the delay—both dangerous and damaging—which must be submitted to, no matter how great an emergency may arise, or how urgent may be the reasons for immediate action. The utmost deliberation in *legal* proceedings is justified by the desirableness of reaching a perfectly just judgment on the points in dispute; but the proposition to conduct a campaign by a Committee is one that no soldier of sense would agree to for a moment; the case of Dumourier settles that point.

The delays required for the very act of conference, the check to anything like enthusiasm by the incurable cautiousness of some cold, calculating member always present; the fact that the simple raising of difficulties is apt to be counted as reason enough to desist; the poor "fallacy of objections," as the logicians call it; the uneasiness which is communicated to a whole "quorum" when one or two of its members are on the tenter-hooks, having some "other engagements" to keep—these are some (not all) of the drawbacks connected with the transaction of executive business by committees.

There are two hindrances not yet mentioned, which are so frequent and so vigorous that a more particular notice of them seems called for: one is the observance of the "usual order" of referring all matters to a sub-committee "to report;" the other is the difference in the *personnel* of a committee at its several meetings.

Let us describe these things as they generally happen. The hour for a committee meeting is come, and the secretary is "on time," with a goodly pile of communications under his paper-weights, on one side and on the other, containing several applications for appointment as missionaries. Of the communications, many have been written about eight or ten weeks previously, and some came into the secretary's hands a few days after the last committee meeting, a month ago. The applications of most of them, the result of much earnest, often of agonizing, conflict of mind, and the answers to them are awaited with intense anxiety by those most intimately concerned, families as well as individuals.

While waiting for some of those habitually-unpunctual



Christian gentlemen whose presence is necessary to make a quorum, these various documents are informally talked over by the secretary and those two or three who are polite enough to be punctual. So the moments of a broken half-hour wear away, while one and another straggles in singly, until the magic number is completed and "a quorum is present."

The minutes of the last meeting are read, and some one or two, who happen not to have been present on that occasion, express not a little dissatisfaction at some things that were done, muttering half audibly that if they had been present they should have voted against such and such action; and so they probably would, and it might have turned the scale the other way, and the course adopted (too late now for recall) would have been, in all probability, the very opposite of what has now become the "policy" of the committee, and part of the history of some foreign station.

But the minutes are approved and adopted, and the new business is brought forward.

1. Appeal from the Mission in A—— for two more Missionaries immediately.

Referred to sub-committee on A——.

2. Appropriation needed in the B—— Mission for procuring an eligible site for Mission premises—a rare opportunity, not likely to recur.

Referred to sub-committee on B——.

3. Teacher needed in the C—— Mission—the heathen government favorable, at that moment, to the establishment of a school, and willing to endow it in part.

Referred to sub-committee on C——.

And so on, till the secretary's pile has been disposed of.

As to the applicants, a few casual remarks are made in reference to one or two whose names happen to be known to some of the members present; but the whole list is summarily disposed of by being "referred to the sub-committee on Missionary appointments."

The above will suffice for our purpose, without going through all the business of a committee meeting, only it may be remarked that there is apt to be hurried and hasty action towards the close, because Dr. D. "must ask to be



excused, having a marriage ceremony to perform, and Mr. E. fears he shall lose the next train, and F. G., Esq., being a bank director, has an important meeting at which his presence is indispensable," etc., etc.

Now what of these sub-committees?

We need hardly be reminded of the true saying, "Where business is to be done it is the busy men who do it." We need not repeat what all, conversant with such matters, well know, that prominent persons are put on committees *because* they are influential men, generally connected with large congregations or constituencies, and therefore having both their time and their thoughts much occupied.

These things being considered, it is no wonder that the chairman of a sub-committee, in returning from a regular monthly committee meeting, when he sits down to his desk next morning and (if he is an orderly man) sorts out, labels and files away the accumulated papers lying on his table—it is no wonder if he puts his Missionary documents into an accustomed pigeon-hole with the very real though unuttered feeling, "*That*, at least, can wait awhile. No immediate hurry."

And wait it does, for three weeks or more, perhaps until the very eve of the next general committee meeting, and then, with no intention of slighting the duty, but nevertheless, much more slightly, much less thoughtfully than the subject demands, a report is drafted, making some half-considered recommendations, and with this in his pocket, he goes to the next meeting, and encounters there the other members of his sub-committee, who glance over the prepared draft and sign their names *pro forma*, saying to their esteemed chairman, "Oh, of course, it's all right. You know all about that field, and besides, it must, of course, come up for discussion, anyhow."

Yes, of course, it must; and it might just as well have been discussed a month earlier, if all members of committee were in their places, and all were ready to give an undistracted attention to the matter in hand.

The delay has been a wasteful one. The anxious urgency under which a far-off Missionary has written goes for nothing; the passing opportunity which might have been availed



of is now an opportunity past *and lost*; the over-strain of solicitude with which some aching hearts are waiting for the answer to an application has been continued needlessly for added weeks; and all for a routine, good in legislation, useless in executive action.

And now we come to another point. "All members in their places," a result not often reached; partly from unavoidable hindrances, but chiefly from an easy-going (not to say indolent) feeling which suggests "there will be a quorum without *me*."

Yes: there may, and probably will be. But how does the business in hand fare when it is transacted, at successive meetings, by a bare quorum?

We will suppose, for convenience of illustration, a committee of seven, five of whom are a quorum for transaction of business, Secretary and Treasurer included.

H. is the steady, judicious, deliberate, reliable member, always punctually at his post.

I. is influential out of doors; knows what will be acceptable and feasible; but is himself capricious and notional: no calculation can be made at any time as to how he will vote.

J. is well posted in the past history of mission work, and has a quick appreciation of the difficulties which might beset any given plan.

K. is sanguine, hopeful, confident of success, ready to support anything that looks like progress; believes in "ventures of faith," and is impatient with croakers.

L. is eminently financial; always wants to know "where the money is to come from;" as a general rule, favors a policy of retrenchment.

M. believes in sowing the Gospel seed broad-cast; prefers itinerancy; regards Missionaries chiefly as heralds ranging over extensive regions.

N. feels sure that most good is to be done by schools and hospitals and printing-presses; advocates lay-agency, especially the employment of female teachers and nurses.

Now, let us suppose a proposition of some importance is under consideration at a meeting when K. and M. are absent, while the five others (the needed quorum) take part



in the discussion, but no conclusion is reached, and the further consideration of the matter is deferred till the "next regular meeting," whereat the matter comes up for final action. There is again only a quorum, but now, K. and M. are present, whereas J. and L. are absent; the consequence of which will be a vote very unlike what would have been given a month before; and yet it may be practically irrevocable, and may (as has been before remarked) determine the policy, and so involve the success of a whole Mission.

Is it in such ways as this that the great work of the Lord should be carried on?

And what aggravates this evil of inconsecutiveness (so to call it) is, that no one can subject a committee to what the French call "interpellation." Let any one attempt to remonstrate against some injudicious action of the conclave—something that constitutes a real grievance, either to an individual or to a whole mission, and he will soon find that the Star Chamber itself was not more unapproachable, or more insensitive to appeal; or rather, more sensitive to the affront which an appeal implies, than is a committee of Christian gentlemen, no one of whom individually, would think of doing things to which, as a body, they do not shrink from committing themselves, and that too in a way which you will never get them to retract. A committee never eats its own words; eminently, it "hates to be reformed;" and while they may be brought, by a little "judicious management" to alter their course, so as to practically neutralize, and even to contravene, what they may have previously decreed, yet you must not expect them to say so; and you had better not let it appear too plainly that there is any inconsistency between their action now, and then; or at least that you perceive it.

There is a dignified supremeness in the tone and manner of a secretary when he informs you that "The committee have good reasons for their action;" and there is a courtly gravity in the speech of a committeeman who "refers you to the secretary," for an answer to some question of yours, which he finds it difficult to meet without making acknowledg-



ments which would be embarrassing to his sense of honor as a private gentleman.

Cowardliness is seldom more perfectly exemplified than in the reciprocal hiding behind each other of secretaries and committee-men when something has been done or resolved which they are either afraid or ashamed to avow.

This, together with the inconsistent changefulness before mentioned, causes sometimes the action of committees, boards, and even societies, to be so incongruous and unjustifiable that one of the ablest writers of our time (no less a man than Cardinal Newman), has wittily suggested this explanation: he supposes there must be a class of evil spirits who have been cast out of Heaven, but not condemned to the infernal regions; and that these, wandering about the earth, take possession of corporate bodies and malevolently influence them. He knows of no other way in which to account for their incomprehensible conduct.

Severe; but the shaft of wit strikes very near the mark; for the pride of consistency, the *esprit de corps*, a touch of lordliness and the sense of sovereignty, which disdains to be catechised as ordinary men might be, are all of them approximations to the characteristics which are the opposite of divine; and which appear ten-fold to disadvantage in the conduct of Christian men, disciples of Him who was "meek and lowly in heart;" and with a yet added painfulness when exhibited in the work of setting forward the honor of His Name, and the coming of His Kingdom.

\* \* \* \* \*

The remedy (for we must check ourselves, and run the risk of abruptness)! what is the remedy?

We quote the words (written eighteen years ago) of a distinguished Presbyterian—since made a Bishop:

CHICAGO, Dec. 7, 1864.—I agree with you as to the placing of each department, foreign and domestic, under an active, zealous, large-minded, large-hearted man. We ought to do as the Methodists and Presbyterians do—place our **very** foremost men at the helm and hold them responsible for the right working of the whole machinery.

That touches the point—one man, with power and responsibility. One man here at home; a sort of Ecclesiastical



Secretary of War; and one Bishop abroad in each mission field, like a General of Division. Appoint these; trust them; empower them; and fix responsibility upon them.

EDW. W. SYLE.

---

### AN APOLOGY FOR THE THIRTY-NINE ARTICLES.

IT would, indeed, be worse than folly deliberately to shut our eyes to the fact that ours is an age of change. Doubts and questionings are on every side. On almost every topic there is a call for readjustment. What are we going to do about it? Laugh at it in a cynical spirit? Surely not! Treat it with cold indifference? No! Affect to hold it in contempt? Again, no! Not in pride, but with patience; not testily, but in a spirit of meekness; not to win a temporary triumph, but, if we are thought worthy, to secure a victory for the Truth—this is our duty as Christian men, and at the same time our privilege.

It were easy to complain; it is always easy to complain. Materialism and Secularism have gained the upper hand. The men who minister to material wants are, *par excellence*, Scientists. Metaphysics and Ethics, and, above all, Theology, are at a discount. Why? Because men will have it so. It is in the air, as we say; it is the spirit of the age. "Let us eat and drink, for to-morrow we die!" It is not complaining about it that will make things better. There is but one thing to do. We must meet the issue. We must gird up our loins. Meanwhile, we must wait patiently until this tyranny be overpast.

It is with pleasure, then, that we respond to the challenge made some two months ago, in this REVIEW, to give an answer why the Articles of Religion are still to be retained by us as part and parcel of our Anglican heritage. We would not be understood as saying that some things might not be changed for the better in them. We are of the opinion that, in the present condition of Theological



learning among us, revision would not help us. We believe them to be the very best that just now we are capable of.

Before taking up the question immediately in hand, there are two or three preliminary matters which, in following the order of our Reviewer, we shall have to consider. Why should there be such a thing as a Creed or a Confession of any kind? We answer: Not because the Church herself has any need of such—she has never, of her own motion, set herself to formulate a creed; but because speculation and false teaching have compelled her to state explicitly what her faith, as she received it from the beginning, in verity and truth, is. Had the Church only herself and her children to consider, her preference would have been that her faith and her traditions should remain unwritten. Implicit faith for all purposes of devotion and Christian living, is mightier far than logical formulas and explicit statements. But men would not have it so. They would speculate; they would question; they would have logical answers to their inquiries; so the Church was compelled, from time to time, to define and formulate, and give explicit expression to her faith. Let it at the outset be clearly understood, then, that the Church has never desired to dogmatize, or formulate, or bind up the faith in logical definitions. She would at all times infinitely have preferred to be let alone, and allowed to hold the faith as an unwritten tradition. She had no wish even to fix definitely the Canon of Scripture; she was forced to do so. False teachers and gainsayers compelled her (reluctantly) to come out and away from her proper work of prayer, and praise, and loving care for the souls of men, and enter into the field of controversy, and declare, in opposition to the new lights of bygone generations, what the thing committed to her at the beginning and held by her as an unwritten tradition (so as not to cast pearls before swine) in very truth was, and is. Protesting at the outset that we should not complain, we are disposed then, if not to complain, to enter our protest, on the ground of honesty and fairness, against those persons, both within and without the pale, who misrepresent the Church in this matter, as if she loved to dogmatize, was inclined to formulate creeds, and desired to bind chains of logical state-



ments upon the necks of good, simple, pious men. It is simply not so. It is an invention out of the whole cloth. Had there never been any doubters, there never would have been any written formularies. Had there been none to object, the faith would never have sought logical expression. It is the old question of the heathen man to the missionary: Why don't God kill the devil? It is worse than childish, then—it is wicked to complain about creeds, and dogmas, and articles of the faith. They have got to be; not, let it be understood, as if they added anything to the faith of the true believer. Not so! They are necessary as the testimony of the Church in its witness against errors in the past, and as a warning to her children how they are to be on their guard in the future. God knows witness-bearing is weary work at the best. He must be fond of controversy, indeed, who takes delight in it. Happy the day, oh! how earnestly to be longed after, and prayed for, when the Church shall be allowed to give herself up again to her proper work of prayer, and praise, and loving devotion to her Lord, and entire consecration to the holier, gentler ministries of healing the sick souls of sinful men.

The writer in the August number of this REVIEW, to whom reference has already been made, finds fault with two fundamental articles of the Christian faith. He would eliminate from the Creed the belief in the Resurrection of the Body and the Descent into Hell. Wherefore? Because Modern Science in the one case, and Mr. Huxley in the other, have made such beliefs no longer possible. Indeed! Now in opposition to the position taken by our objector, we hold theology to be a science with its own data, and with its own conclusions—conclusions which are not affected by modern science or by Mr. Huxley. That Jesus lived, and died, and was buried, and rose again, is one of the first principles of Christianity. Moreover, if there be any one article of the Christian faith which more than others is to be regarded as fundamental, it is the belief in “the resurrection of the dead.” The resurrection from the dead was the great burden of Apostolic preaching. It was the one great verity upon which the Apostles staked their all in challenging the acceptance of the faith. They affirmed that the same body which



was buried in the grave had in the person of Jesus Christ come to life again, and "ascended into heaven." Jesus Himself, according to the Gospels, had borne witness to the same truth. When Thomas doubted and thought he saw a spirit, Jesus showed him His hands and His feet, and made him thrust his finger into His side, to assure him that it was the very same Body which had hung upon the cross that was now before him. S. John, in like manner, affirms in opposition to those who denied that Jesus had come in the flesh, "We have handled of the Word of Life." But how did Jesus rise again? Not, we are assured, by evolution, or by any natural process, but by the supernatural operation of the Holy Ghost. The resurrection, it is constantly affirmed in Holy Scripture, was a supernatural act, not a process of nature. What then is it of faith to believe? As the Head, so are the members. The same Holy Spirit who raised Jesus from the dead shall also quicken our mortal bodies and make them like unto His own glorious Body. Why? Because we are members of His Body, and of His Flesh, and of His bones. The law by which we are to be quickened is a sacramental law, not a law of nature. Grant the premises, and the conclusion is inevitable: no scientific law is more infallible; none so certain in operation. Deny the premises—but we are not dealing with an infidel.

Yet more: If there be any one thing in which Christianity, as such, differs from all purely Ethnic religions, it is in the belief in "the resurrection of the body." Philosophy has taught the doctrine of the immortality of the soul; Christianity has always insisted upon a belief in "the resurrection of the body." And why? Because it is a first principle of revealed religion that the death of the body is not, in the case of man, a mere process of nature, but is a consequence of sin. If this be so, and it is necessary to the acceptance of revealed religion, both under the Old and New Testament, that we should believe it to be so, then if sin is to be done away through the work of Redemption, the body must be delivered from the grave, as well as the soul ransomed from Hades. If God made not death, but created man to be immortal, then to leave the body in the power of the destroyer would be to confess impotence, and to ac-



knowledge that the Divine purpose in Creation had been defeated. We hold accordingly that "the resurrection of the body" is necessary to the very notion of Redemption.

But what do we mean by a *Resurrection* of the body. If words have any proper meaning, a *Resurrection* means the raising again of the *same* body. The talk of the *Resurrection* of a body which had not been committed to the grave, is by the very nature of the term used, an absurdity. Either it is the same body that is raised again, or there is no *Resurrection* of the body at all. It was to meet an evasion of this very kind that the article of "the *Resurrection* of the flesh" (for so it is in the Greek and Latin symbols) was first inserted in the Creed. The Gnostics with one consent denied "the resurrection of the body." They could not do otherwise consistently with their belief in the inherent evil of matter. As they could not gainsay the plain teaching of Holy Scripture, they had recourse to the evasion: they perverted S. Paul's words by talking about a "spiritual body." To cut off all possibility of trickery and double dealing, the Church accordingly insisted upon "the resurrection of the *flesh*." "We believe," says S. Jerome, "the future resurrection of the body," which, if it be sincerely said, is a pure confession; but because there are celestial and terrestrial bodies, and the air and the ether, according to their natures, are called bodies, therefore they (the Gnostics) use the word body and not flesh: *corpus ponunt, non carnem, ut orthodoxus corpus audiens, carnem putat, haereticus Spiritum recognoscat. Hæc est prima decipula.* It is plain, then, to see what the early teachers of the faith had in mind by insisting upon "the resurrection of the flesh." They did not mean to deny that the body that is to be shall be different in *kind* (*alterum*) as existing under different conditions: they did mean to affirm that it will not be another creation (*aliud*). Thus Ruffinus, who was suspected of undue refinement and of Origenizing, says:

We do not say that the resurrection of the flesh shall be by a trick, as some calumniate us; but we believe that this very flesh in which we now live shall rise again; *we do not say one thing for another, neither any other body besides this flesh.* Whether, therefore, we say the body shall rise again, we speak according to the Apostle who made use of the word; or whether we say flesh,



we confess it according to the tradition of the Creed. For it is a foolish invention of calumny to say we think a human body different from flesh; for whether we say it is flesh according to the common faith, or a body, according to the Apostle, that shall rise again, so we must believe as the Apostle hath declared it.

It would appear, then, that while the teachers of the Church held flesh and body to be synonymous terms, they insisted upon "flesh" as the only term that could effectually secure the doctrine of the Resurrection against the quibbles and evasions of the heretics. Nor was it a war of words and mere abstractions. The Gnostics, in denying "the resurrection of the flesh," threw open the door to the abuse of the body and to all manner of sensual indulgence. They taught that as the resurrection is a spiritual resurrection, it is a matter of indifference how we defile the flesh, provided we grasp the spirit. Hence Hermas insists upon it in his fifth Similitude that "the flesh is to be guarded and kept incorruptible as a witness to the faith of the believer in the fact that the Flesh (the Incarnate Saviour) in which dwelt the Holy Spirit and served faithfully here on earth, is received by God as a co-heir with the same Holy Spirit."

The writer of the Epistle, commonly known as the Second Epistle of S. Clement, urges believers in like manner to "guard the flesh as a temple of God, for as we have been called and regenerated in the flesh, so also in the flesh shall we be raised again." It is not to be denied that Justin Martyr and Tertullian use oftentimes crass and material expressions when opposing the Gnostics, just as Origen sometimes errs in the other direction. After all, Origen has hit the nail upon the head, perhaps, when he sums the matter up in six words:—

*σῶμα τοῦτο μὲν,  
ἀλλ' οὐ τοιοῦτο.*

The statements of Dr. Heartley, in his book on the Creeds, is impartial, and worthy of attention: "It is observable," he says, "that the English Creed, as set forth in 'The Necessary Erudition of a Christian Man,' in 1543 (XLVI.) exchanged 'the resurrection of the flesh' for the 'resurrection of the body.'" And since that time the latter has prevailed in our declarative formula. In the interrogative



Creed, used at Baptism and at the Visitation of the Sick, we still keep the ancient word—a word which it was once felt to be a matter of principle to hold fast by, as more effectually guarding the truth designed to be set forth than the other. For there were many heretics who, while they denied the “resurrection of the flesh,” endeavored to screen themselves from censure by ostentatiously professing that they believed “*resurrectionem corporis*.” When we consider in how many instances ancient heresies have been reproduced, we shall see reason to rejoice that the original word was adhered to in at least one of the versions, though at the same time it must be acknowledged that our “resurrection of THE body” does not present the ambiguity contained in “*corporis resurrectionem*.” Apostolic usage, however, is a sufficient warrant for “*corporis*,” provided it be understood in the “Apostolic sense.” Mr. Wescott, it may be added, makes a suggestion not without value when he says S. Paul’s argument is based upon the notion that the body which now is, is to be regarded as the SEED of the body which is to be.

The objections raised against the descent into hell will be found upon examination to have even less force than those now urged against the resurrection of the body. Whether the American Church has done wisely or not in bracketing the article is an open question; practically it amounts to nothing, as the article is universally recited according to Catholic usage. It is plain, then, that the difficulty is not with the mass of the people, but is confined to a very few among the literary class. The alleged inconsistency of putting in the Articles what is left optional in the Creed, will be found to have something like a parallel in the action of the Church universal. It is well known that the “*descendit ad inferna*” had no place in the Eastern Creeds, nor in the early Roman Creed. It is first found in the Creed of Aquileia, from whence it gradually found its way into the Creed of the whole Western Church. It would appear, then, that the Roman Church, after reciting the Creed for at least four hundred years without the Article, at length allowed itself to be governed by common consent, and admitted it, then admitted in deference to popular



usage. Now, it is always to be remembered that many things were held as matters of faith which were not explicitly stated in the Creed of the Church. We are not to argue from the omission of an Article that it was not held as a matter of faith. The traditional and unwritten belief preceded the written and formulated statement. It is seldom that we find the whole Creed in any one Sacramentary: perhaps never. It was only when some article of the traditional Creed, handed down by oral tradition was in some particular locality denied, that the candidate for baptism was required to make an explicit statement of his belief in that particular article. The Creed, as such, was reckoned among the things which belonged to the secret discipline of the Church, and was as a whole taught *orally* before the candidate was brought to baptism; particular confession was required only of things which were openly denied.

Then, as to the objection that the word "Hell" is ambiguous and misleading, it may be answered that the Apostles' Creed states facts and does not aim at scientific expression, as the Nicene Creed does. Nothing more is meant by the "*descendit ad inferna*" than to bear witness to the fact that Jesus, in His humiliation, drank the cup of human sufferings to the dregs, and stooped to the very lowest depths of shame and punishment. It was necessary that He should not only bear the punishment of sin in the body: He must also in His soul subject Himself to the bondage of the prison house, where souls for a time were held under the power of Death and Hell. S. Leo accordingly speaks of Jesus as submitting Himself to the laws of hell (*leges inferni*) in dying. Irenaeus says that by His abode in hell Jesus "observed the laws of the dead" (*legem mortuorum servavit*.) So again S. Hilary: "To fulfil the nature of man, Jesus subjected Himself to death, as it is a law of human necessity that the bodies, being buried, the souls should descend into hell, which descent the Lord did not refuse for the consummation of a perfect man." Why was the early Church so strenuous in insisting upon this as a law of humanity, and as bound up with the mystery of the Incarnation? It was to meet the heresy of the Apollinarians, just as "the resurrection of the flesh" was to be confessed in



opposition to Gnostic error. The Apollinarians, with a view of adjusting more easily the union between the Divine and human natures of our Lord, denied that He had a *human* soul. "How," asks Athanasius, "will you say that there was a heavenly mind in Christ instead of a human soul? Was His Body divided into two parts? Did one part appear in the grave and another in hell? *How was it possible for Him without a soul to descend into hell?*"

It is deeply to be regretted that objectors disposed to question such articles as the Descent into Hell do not recognize the necessity at all times of conforming themselves within the bounds of legitimate discussion. The very mention of the word "Hell" nowadays is like flaunting a red rag in the face of an infuriated animal. Why should it be so? When we think of the awfulness of the image presented by "a lake of fire"; when it is remembered that it is an image not peculiar to Christianity, but may claim for its use a kind of universal consent: the very thought of the possibility of eternal woe, if it were only a horrid dream—is surely enough to make men speak with bated breath; instead of sporting with such a thought, would not pity prompt us to lift up our hands and hearts in the spirit of earnest supplication to the All-Merciful that He will avert from us and ours the possibility of such a doom? Then, when we call to mind that our Lord himself, in one of His parables, depicts a child of luxury begging for a drop of water to cool the tongue parched by the agony of the tormenting flame, are we to think that He is only trifling with our fears? Piety and consideration for the cherished belief of others apart, however (even if it be a dark superstition), is it not, after all, the extreme of philosophical pedantry to object to the use of material images in representing spiritual truth? Is not all language rooted in material symbolism? Is not truth apprehended by the senses before it is received into the understanding, under the form of logical conceptions? And if Eternal Truth, in order to get possession of the uneducated many as well as the educated few, condescends to accommodate itself to the apprehension of such as are still under the dominion of the senses, will it not be regarded as a token of charity, not



treated as a mark of folly? Granted that "the burning lake" and "the never-dying worm" and the "unquenchable thirst" are crass and material images, what we need to guard against is that the educated taste which can afford to dispense with the material image, shall not also try to get rid of the thing represented by the image, and end in denying the eternal nature of the distinction between good and evil.

Now (preliminaries disposed of) let us proceed to consider the objection urged against some of the Articles of Religion. And here it may be well again to call to mind that the Church has never of her own motion set herself to form a Creed. She has in every age borne witness to the Faith in opposition to Error. It was the Gnostic heresy as we have seen which led to the formal confession of "the resurrection of the flesh." It was the Apollinarian heresy which led the whole Western Church at the last to place the "*descendit ad inferna*" in the Apostolic Symbol. Now it is not true of the Articles of Religion as it is true of the Ecumenic Symbols, that they are "explicit" statements of the unwritten tradition and belief of the Church. The Articles are apologetic in their nature. They are intended to give a reason for the position taken in relation to existing systems—Roman, Lutheran, Calvinistic, or Arminian. The Articles do not attempt to define the faith. They take for granted the Catholic faith as embodied in the three great Symbols. The Articles are directed against perversions and corruptions of the faith; not against those who have never held the faith or positively deny its fundamental tenets. The Articles are of obligations upon the conscience, not as fundamental, but as subsidiary. They are to be received, not as touching the faith, but as guarding it. The Articles are many-sided; some have to do with mediæval accretions and superstitions; some with popular Protestant excesses and misrepresentations of Gospel truths. The Articles are binding upon the clergy; not as dogmatic statements of Catholic verities, but as authorized definitions of the Anglican Church in matters affecting her relation to parties within and without her pale. It is, in my judgment, a silly conceit to affect to despise the Articles.



We may bewail, as we ought, the loss of organic unity. Who does not? It is indeed a pitiful sight to see a host that ought to be united as one man against the foe, divided and broken up into opposing camps. As to whose fault it all is—how much it is to be attributed to priestly pride—how much to popular self-will—how much to private ambition and greed of gain—these are questions we cannot now stop to answer. The inevitable fact remains; the once united host is now, alas! divided. It is at least, then, the duty of every man who deliberately and of choice assumes the position of a *leader* in the fight, to have a clear and well-defined conception of the relation which that portion of the army in which he elects to serve, stands to the other camps drawn up in arms upon the field of battle. This, at least, every man owes to his own self-respect. Unfortunately, there are men who have no loyalty. They are self-seekers, not soldiers. They like to forage a little in every camp. They like to play the role of favorites, and find it a pleasant thing to taste of the good things going, wherever found. Such men may be left to their fate. They will be sure to skulk and run when they smell the smoke of the battle, and will be found at last where they belong—in the ranks of the enemy.

The Sixth Article, "Of the Sufficiency of the Holy Scriptures for Salvation," to which exception has been taken, affords a notable illustration of the distinction made between the Catholic and the Apologetic position of the Anglican Church; and of the relative obligations imposed upon the clergy accordingly. The Anglican Church declares that she understands by Holy Scriptures "those Canonical Books of the Old and New Testament, of whose authority there was never any doubt in the Church." She states explicitly what she means by this statement in the case of the Old Testament. She deems as binding the twenty-two Books of the Old Testament which the Jewish Church received without question and the Christian Church afterwards confirmed as Canonical. Certain other Books she puts among apocryphal writings; they are to be used, she says, for edification and for reading in the Church, but not for doctrine. Now, why did she do all this? Because the Council of Trent, in a



hasty moment, arrogating to itself *absolute* claims over the Bible, without reference to the tradition of the Church and in opposition to previous councils, gave to the Apocrypha a position it never occupied before. To this the Church of England objected. She was willing and ready to receive the Books of the Old Testament which had been admitted without question to the Canon, but she refused to be a party to the novelty which the Council of Trent, for purposes of its own, had invented. As there was no question *at the time*, however it may have been before, in any portion of the Catholic world regarding the Canon of the New Testament, she did not feel obliged to raise past issues. It will be observed, then, that the Anglican Church does not take upon itself to determine what books are to be regarded as canonical: in this matter she submits her judgment to the Church universal. Her motto here, as elsewhere, is, *Quod semper, quod ubique, quod ab omnibus*. Her contention is not with the universal Church, but with the Roman Church; and with the action of the Council of Trent. The question is asked, "How are uninspired men to decide what is inspired, what is not?" An attempt is made to represent the action of the Church in the matter as a *reductio ad absurdum*. "Inspiration then depends," it is said, "on an uninspired *dixit*." It is needless to say that it is on the part of the objector an instance of *ignorantic elenchi*. The corporate Church is not a rabble of "uninspired men." The Canon of Holy Scripture has been fixed by no arbitrary decree. If the objector will take the trouble to search into the history of the Canon, he will find that every book of Holy Scripture was subjected to the test of *use* and of *approval* on the part of the *whole* Church before being finally admitted into the Canon. When approved, the writing was acknowledged as duly tested. The Council of the Church, in its action, did nothing more than bear witness to the fact that the writing had been tested and accepted, and after trial, "by reason of use," had received the stamp of authority on the part of the body whose claim it is (rightly or wrongly) that its voice is the voice of the Holy Spirit. The question, then, is not about the inspiration of this or that Book, but about the authority of the Church to apply



tests to prove the difference between the true and the false, and the verity of the promise made to the Church by her Divine Head that the Holy Ghost bestowed upon the day of Pentecost should guide her into all truth. The Pentecostal gift, let it be added, is no figment, no mere assumption; it is just as much a fact as the fact of the Incarnation itself, and rests upon the same basis of historical credibility. There is no question, then, regarding what a priest in the Anglican Church is bound to do and to teach on the subject of Holy Scriptures. He cannot do, as Luther did, object to this or that Book, because it does not favor his own pet scheme or doctrine; he cannot make his own inward light the source of his judgment regarding what is or what is not necessary to salvation. The much disputed Song of Solomon is a case in point. It was not admitted into the Canon hastily, nor without long and anxious debate. It stands upon the very same authority as the Psalms and the prophecy of Ezekiel. The question was finally settled at the meeting of the Sanhedrim held at Jabne, and has never been opened since. How men differ! I have before me the treatise of S. Augustine, entitled "*De Spiritu et Littera.*" That great saint and doctor says, in speaking of the law and the Old Testament, that the teaching of the law without the life-giving Spirit is the "letter that killeth." "*Neque enim solo illo modo intelligendum est, quod legimus, 'Littera occidit, spiritus autem vivificat, ut aliquid figurate scriptum, cujus est absurda proprietas, non accipimus sicut littera sonat, sed aliud quod significat intuentes, interiorem hominem spirituali intelligentia nutriamus, quoniam 'Sapere secundum carnem mors est, sapere autem secundum spiritum vita et pax.'*" And he instances the Song of Solomon as a case in point: "*Velut si quisquam multa quæ Scripta sunt in Cantico Canticorum carnaliter accipiat, non ad luminosæ charitatus fructum, sed ad libidinosæ cupiditatis affectum.*"

Surely the advocate of a revision of the articles must have forgotten himself, when in view of such a declaration, in which the great teacher of the West bears his testimony to the universal voice of the Eastern Church (with one notable exception), he ventures to speak of the traditional interpre-



tation of the Song of Songs as "blasphemy;" it is a judgment only less irreverent than that which lately pronounced it to be "disgusting." It is unfortunate for modern objectors that the only name which they can claim in sympathy with their views, is Theodore of Mopsuestia—that more than doubtful character—who in advocating the liberal interpretation was condemned by the Second Council of Constantinople for saying things "unutterable to Christian ears." If there be one portion of Holy Scriptures which more than another in every age of the Church has been the food of devout souls, it has been this most Divine *Comœdia*. It has been incorporated into the Office books of devout women: "Return, return O! Shulamite" is the refrain of the Vesper Office which souls vowed to chastity have sung for ages to honor the Heavenly Bridegroom. Patristic literature contains nothing which can compare in a devotional way with the sermons of S. Bernard on the first two chapters of the Book of Canticles. No book ever written breathes a spirit of purer, diviner love than "Avrillon's Year of the Affections," where following in the steps of the Bridegroom and the Bride, he leads the soul through the three stages of the contemplative, the illuminative, and the unitive life. The devout Krummacher says in one of his sermons on the Song of Solomon, "It seems to me indeed as though the Song of Songs were adopted by special pre-eminence for our Church Sacramental Meditation; nor am I the first to entertain this view. The Communion-hymn 'O Fels des Heils' which we so justly love, flowed almost entirely verse for verse, in regard both of contents and form, out of the Song of Songs." And this is the Book that is to be taken out of the Canon by the lights of Modern Science! It is surely a case, where, if anywhere, the saying applies, *Honi soit qui mal y pense*. It is objected that it is a love song. And is not love the strongest, the noblest, the purest passion of the human soul? God is love. Is the passion of love then to be excluded from the Book which is as wide in its scope as humanity itself; the Book which leaves no passion that it does not, by sanctifying, seek to redeem; the Book whose one great theme is the "bridal of earth and sky" in the union of Divinity with humanity in



the person of the Incarnate God. "For my part," said the great Niebuhr, "I should deem something wanting to the Bible if no expression were there found for the deepest and strongest of human feelings." The truth is, it is the breadth of the Bible and not its narrowness that disturbs modern thought. Where in all literature since the world began can there be found an exhibition of the passion "love" so pure; a piece of acting (the late lamented Professor of Oriental literature in the Johns Hopkins University characterizes it by the name of "Comedy" in the older and better sense of the word) so spotless as the Song of Solomon. Let it be compared with the love songs of Greece and Rome, or even with the Epithalamium of our own Spencer; and the difference is unmistakable. The literary taste that can apply the term "disgusting" to such a production, only proves that it is itself debased.

It will not be necessary to consider in detail the strictures made upon the Ninth, Tenth and Seventeenth Articles. We have always been of the opinion that Mr. Darwin in his way has been preaching a very good Gospel to the men of the Nineteenth Century. It is certainly better theology than that sung in our Sunday Schools, and by the disciples of Emmanuel Swedenborg, in the hymn, "Would I were an Angel." It is something to know that man's animal nature with its instincts and its passions, is just as much a part of a man as his spiritual being, and is deserving of some other fate besides that of annihilation. This has been the teaching of the Catholic Church, the ages all along, in the war it has waged upon Gnostics and Manichees, and Apollinarians and others. It has resisted the theory of Emanation in the attempt made by the Gnostics to bridge over the gulf between matter and spirit, just as it now proclaims itself to be the foe of Positivism and its theory of evolution. We are told to look forward to the time when Evolution shall teach Theology better than it knows about the cardinal mysteries of the Christian faith; and, above all, about Original Sin. Never! so long as it remains written; "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." Written over the door of entrance to the heavenly kingdom is the motto, which



never shall be effaced so long as time shall last, "You must be born again." Not by a process of evolution from beneath, but from above by the gift of a new life, is the change to come. There is a "first Adam," and there is a "second Adam." The first was made a "living soul;" the last was made a "quickening spirit;" and as we have borne "the image of the earthy," we shall also bear "the image of the heavenly." The "second Adam" is not evolved out of the "first;" nor can a "living soul" by any process of transformation become a "quickening spirit." Nor is this the teaching of the New Testament only. It is the same unvarying declaration of the *absolute* difference between "flesh" and "spirit" that we meet with throughout all stages of Divine Revelation. "My spirit" says God when he is about to bring a flood upon the earth, "shall not always strive with man, seeing that he also is flesh (*bashar*). So again the Prophet, "All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth the flower fadeth, because the spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth the flower fadeth, but the word of the Lord shall stand forever." We have touched upon a principle which in its application will be found to furnish a solution of most of the difficulties connected with the Articles which have to do with the vexed questions of Predestination and Free-will and Original Sin. Nothing at times is more dangerous than the craving after what men call simplicity and logical consistency. Kant in his "Critic of Pure Reason" tells us that "If we apply our reason, not merely for the use of the principles of the understanding to objects of experience, but venture to extend such out beyond the limits of the latter, sophistical theorems arise, which neither look for confirmation in experience, nor fear opposition, and each of which is not only in itself in that condition, but in fact finds in the nature of reason, conditions of its necessity; only that, unfortunately, the contrary has equally as valid and as necessary grounds of affirmation on its side." We find accordingly that there are certain fundamental truths of revealed religion which it is impossible to state explicitly without running counter to other truths, as necessary and as



well established themselves. It is to a biune or complex, not to a simple proposition that our assent is asked. The trial and test of faith in such a case, is to receive both truths, and to hold both explicitly and without reserve. The relation of God's grace to man's free-will is a case in point. Pelagius out of the very best of motives, and with a view to rouse up indolent souls who pleaded weakness as an excuse for their evil doing, insisted upon the ability which is man's possession through his gift of free-will, to do the will of God. But in so doing he did not give the consideration he ought to the limitations which the sad experience of human infirmity, and the power of evil habit, impose upon the freedom of the will as a working principle. His mistake was that he relied "upon the sense of bare ability, as if it were an infallible footing for the most complete conclusion." And this, as Dr. Mozley observes, was to set up "not a reasonable, but a fanatical doctrine of free-will." It is of faith to believe that man is free, but it is also of faith to believe that man is at every stage of his being dependent on his Maker. Man is indeed free to make himself free if he will; but such a freedom is death. As S. Augustine said in reply to all autonomy of the human will, "God has made man for Himself, and he cannot rest except in Him." True freedom consists in union with God, and in abiding in fellowship with Him. Man by the surrender of his *formal* freedom is to attain at the last to *real* freedom; a freedom made perfect in love and self-surrender. When God made man at the first then, He did not leave him in the state of mere nature to seek after him if haply he might find Him. He placed man in an environment (to use a pet word of modern science) where he was admitted to communion with God, and was permitted to see the vision of His face. We cannot separate *man* from his environment any more than we can think of a fish out of water or a bird out of the air. But man's true environment, if we are to believe the Bible, is not the state of Nature as the philosophers vainly teach, but the conditions of life and being in Paradise; man, in other words, was created in grace. Paradise and all that is represented by it is his proper environment, not the so-called state, of Nature. This is



what theology means when it speaks of the *supernaturale donum*, which was man's at the beginning. The supernatural gift is the algebraic formula (so to speak) for the Biblical account of Paradise. Now the teaching of St. Augustine as opposed to the teaching of Pelagius was that the state of grace is the condition of being *natural* to man, and not the condition represented by a state of pure Nature. When we come to consider the question of the Fall, we may represent it to ourselves, either under the Biblical form of a casting out of Paradise; or according to the theological formula of the loss of the *supernaturale donum*. But under whatsoever form we represent it to ourselves, two things are to be kept in mind. The Fall considered as the casting out of Paradise or the loss of the "supernatural gift of the spirit" is *negative*; it is the loss of something and not supernatural, and yet not an addition to man's proper nature since the state of grace. But the state of nature is natural to *man*. But when looked at, not on its negative but on its *positive* side, as a casting forth into a mere state of nature, or as the leaving man to follow the lead of his own blind instincts, and carnal reason unassisted, by the illuminating grace of God's holy spirit, the Fall assumes another and an entirely different aspect. The animal instincts and appetites and passions take on the form of carnal concupiscence or lust, the *fomes peccati* or φρόνημα σαρκός, which is of the nature of sin. "Hence" as S. Thomas Aquinas says, "the deprivation of original righteousness is the *formal* cause of original sin, and the disorder in all the faculties of the soul, the *material* cause; and that disorder manifests itself in the perverted affection for transitory good, which we call concupiscence,"

The Article on Original Sin then, we submit, is not "to be recast with reference to evolution," any more than the second account of the creation of man is not to be taken out of the Bible to suit those who, following Pelagius and the scientists, insist that man was created *only* in the state of nature. The spirit which God breathed into man when He took him out of the state of nature and transplanted him into the state of grace was not *evolved* out of the spirit which animates nature—it was a *supernatural* gift. The "tree



of life " and the " tree of knowledge of good and evil " did not grow out of the ground; they were *planted* there by God's own hand. It is still the old controversy under a new form; it is still *Naturalism*, " a denial of the necessity of supernatural and direct grace in order to any true service of God on the part of man." But if any one thing, more than another, could prove the value of the Article, it is the fact that the sect of the Adamites against whose heretical teachings the concluding portion of the IX Article was directed, should still survive and have a representative in the New World, and in the Nineteenth Century, among ourselves, in the person of a writer in the " American Church Review." The old " Adamites maintained that they were in as good a state as Adam before the Fall, therefore, without original sin." The new Adamites, in the person of their Coryphæus, maintain that " Development as well as Evolution necessitates the belief that men of the present day are *better*, morally as well as physically, than Adam or Eve was."

Pelagius made another mistake, in which he is followed by his modern disciple. Pelagius separated the individual from the race of which he is a part, and went upon the theory that men came from the hand of God by an immediate Divine creative act, so that one cannot, in any sense of the word, be said to bear the sins of the other. Now, here again we meet with one of those antinomies of which we have already spoken. It is true that we are individually responsible for our acts, and each will have to give account for himself before God. But, it is also true that the human race is a unit—an organism which brings forth after its kind. We come into the world members of a family. The law of heredity is a fixed law of nature. We come into the world with predispositions, and with inherited qualities. The soul is not, as Locke would have, a *tabula rasa* at the first. There is a sense, too, in which the children are punished for the wrong doing of their fathers. It was this belief, not the doctrine of *future* rewards and punishments, which, under the old dispensation, was the prevailing view of God's moral government. "The fact which implies original sin " is manifest, " and as our



objector himself elsewhere admits, 'writ large' on our daily experience of human perversity and depravity." "Pelagius," Canon Bright says, "persuaded himself that it would be unjust that the first man's son should thus compromise his posterity, except by way of example and imitation. The notion was probably welcome to him as supporting his optimist view of human capacity for goodness; but in taking it up he made his anthropology superficial, neglected deep facts, impaired his perception of evil by disallowing its mystery, and impoverished his Christianity by being forced to explain away S. Paul."

The same profound scholar tells us in his introduction to the "Anti-Pelagian Treatises of S. Augustine," in words which are so judicious that I cannot refrain from quoting them at large.

The warnings of his (Pelagius) story have a peculiar significance for an age which has its own ways of absorbing the supernatural into the natural, and of attenuating spiritual evil on the one hand, and the special gifts and powers of the Gospel on the other. The Pelagian spirit has a strong vitality, and often reappears in unexpected forms. It seems to affect the religious thought of not a few Englishmen (and Americans), who have hardly so much as heard of Pelagius. In our time, too, the evil from Calvinism has been singularly vehement and destructive; and students who now come fresh to S. Augustine's Anti-Pelagian writings will probably be more offended than their predecessors of two or three centuries back, at some extreme statements on Grace, and the Fall into which he is led by his controversial intensity. These, however, may be noted as extreme. To put aside for the present his severe predestinarianism we may believe in the reality of internal grace, as enabling the soul, which responds to its touch, and which *does* so respond by its assistance to believe what would have otherwise been beyond its capacity, without admitting that this touch *determines* the response which it solicits and *makes* possible, or that the evil which needs Divine aid acts 'unaided,' in accepting it, instead of owing to that which stirs it; the power to answer to the stirring, or that it cannot refuse to be thus aided, in virtue of that 'melancholy power of baffling the Divine good will' which the law of probation preserves to man through life. We may believe, again, on the authority of Scripture, that the sin of the 'first man' entailed on his posterity a condition of sinfulness, which not only drew along with it the penalty of death, but involved a disorder and taint of the whole inner nature, and therefore rendered all in whom it existed offensive to the Divine holiness. While yet we may avoid language which would suggest a literal imputation of Adam's sin to each of his descendants, admit that 'sin' can bear only a modified sense in regard to what is not personal, acknowledge a certain operation of grace in the production of goodness among the unregenerate, and decline to adopt a vigorous application of the doctrine of inherited 'condemnation' to all who die unbaptized.



Now, it is this very moderation of tone to which persons mostly object in the statements to be found in the Articles which have to do with Original Sin, Predestination and Election. Men say that the language is ambiguous, and that one portion of the Article is an offset against another. It is true, and to thoughtful minds such as the Roman Catholic Moehler, it is the very thing which commends the Articles to consideration. There is something in the world besides logic and consistency and the clear statement of truth. In the ordinary affairs of life we constantly appeal to practical experience, as a solvent of many an inexplicable dilemma. There is a logic of fact, an invincible logic, as we say, that is better than all the logic of the schools. This is not to disparage logic but to limit it. Men continually forget that logic is not, and never was, intended to be a guide to the discovery of truth. It is valuable aid to the discovery of error, but is without any avail in the finding out of the truth itself. The premises given, true or false, the conclusion follows; but the premises rest on another basis besides that of argument. When, then, we meet, as we do meet, antinomies like Nature and Grace, Predestination and Free Will, a Trinity in Unity, we are to use logic to aid us in maintaining the *analogy* of the Faith, not for the purpose of setting the premises as a logical contradiction over against another. Nor is it indifferent in such cases, which premises we shall place first in the order of thought and which second. In dealing with the Mystery of the Ever Blessed Trinity, we must follow the natural or economic order, and place the Unity first or we shall become Tritheists. When we consider the mystery of the operation of Nature and Grace, we must again follow the natural order, and remember that man was created in Grace, and afterwards fell away into the state of Nature. This is the strong point of S. Augustine's position, as opposed to the position of Pelagius and the Rationalists. So in Election and Free Will, we must think first of the Divine call as an act of prevenient Grace, or we shall fall into the old error of the Pharisees and the Jewish schools of thought, who taught the doctrine of the absolute autonomy of the human will.



Will we be pardoned, in concluding, for suggesting that the legal mind, forced as it continually is into the position of argument, is disposed to place an undue value upon logical consistency in the statement of truth? It is difficult for an opponent to give due weight and consideration to arguments which are just as good on the other side of the question. From one point of view, the argument is faultless; but there is another point of view, possibly, and the argument on that side is equally faultless. This is what Kant means by his "sophistical theorems," against which he warns us. The old Sophists were all admirable logicians and rhetoricians; their one fault was, they would undertake to argue any side of a question for pay. It is very worthy of note that Cœlestius, the friend of Pelagius, and the great propagator of his system, was a lawyer. It was the simplicity and logical consistency of the scheme which recommended the teachings of Pelagius to him. Tertullian, too, was, without doubt, in early life an advocate. He was an admirable pleader, but lacked breadth, was impatient and intolerant. He was never able to throw off a semi-materialistic habit of thought. He pressed the doctrine of Traducianism to its extreme development, and was not able to see the truth involved in Creationism. He became a Montanist at the last. He could not reconcile the call to be a saint with the notion of moral probation. He pushed the unworldly and ascetic side of Christian life so far, that he looked askant upon all social converse, and finally broke away from the Church because she would not cast out of her membership all who would not, or could not, reach the standard of perfection. Theology we hold to be, of its very nature, the broadest of all sciences, and a well-trained theologian the most tolerant of men.

THOMAS RICHEY.



## THE DECLARATION OF THE BISHOPS.

IN the summer of 1878, there assembled at Lambeth, for mutual conference, under the presidency of the Archbishop of Canterbury, one hundred (that was the exact number) "Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church, in full communion with the Church of England," seventeen of them (embracing such representative names as Lee, of Delaware, and Stevens, of Pennsylvania, on the one hand, and Potter, of New York, and Doane, of Albany, on the other), being from our own branch of that Communion.

Following upon this, at the General Convention in New York, in 1880, fifty-three of the sixty-one of our Bishops entitled to seats in the House of Bishops, being all that were in attendance, adopted "in Council" and set their names to the following (see Journal, p. 263):

WHEREAS, The Lambeth Conference of 1878, set forth the following declaration, to wit:—

We gladly welcome every effort for reform upon the model of the Primitive Church. We do not demand a rigid uniformity; we deprecate needless divisions; but to those who are drawn to us in the endeavor to free themselves from the yoke of error and superstition we are ready to offer all help and such privileges as may be acceptable to them, and are consistent with the maintenance of our own principles as enunciated in our formularies;

Which declaration rests upon two indisputable historical facts:—

First, That the body calling itself the Holy Roman Church has, by the decrees of the Council of Trent in 1565, and by the dogma of the Immaculate Conception in 1854, and by the decree of the Infallibility of the Pope in 1870, imposed upon the consciences of all the members of the National Churches under its sway, as of the faith to be held as of implicit necessity to salvation, dogmas having no warrant in Holy Scripture or the ancient Creeds, which dogmas are so radically false as to corrupt and defile the faith;

And, second, That the assumption of a universal Episcopate by the Bishop of Rome, making operative the definition of Papal Infallibility, has deprived of its original independence the Episcopal Order in the Latin Churches, and substituted for it a Papal Vicariate for the superintendence of dioceses; while the virtual change of the Divine Constitution of the Church, as founded in the



Episcopate and the other Orders, into a Tridentine Consolidation, has destroyed the autonomy, if not the corporate existence, of National Churches;

Now, therefore, we, Bishops of the Protestant Episcopal Church in the United States of America, assembled in Council as Bishops in the Church of God, asserting the principles declared in the Lambeth Conference, and in order to the maintaining of a true unity, which must be a unity in the truth, do hereby affirm:—

That the great primitive rule of the Catholic Church, *Episcopatus unus, cujus a singulis in solidum pars tenetur*, imposes upon the Episcopate of all National Churches holding the primitive Faith and Order, and upon the several Bishops of the same, not the right only, but the duty also, of protecting, in the holding of that Faith and the recovering of that Order, those who, by the methods before described, have been deprived of both.

The Bishops of the Protestant Episcopal Church in the United States of America, assembled in Council, not meaning to dispute the validity of Consecrations by a single Consecrator, put on record their conviction that, in the organization of reformed Churches with which we may hope to have communion, they should follow the teaching of the Canon of Nicæa; and that, where consecration cannot be had by three Bishops of the province, Episcopal orders should at all events be conferred by three Bishops of National Churches.

This action of the Bishops, resting as it does on principles that are elementary, and adopted and subscribed to as it was by all the Bishops present in Council, and as it undoubtedly would have been by the few that were absent, had they been present, would find, one would suppose, universal acceptance among us. Nevertheless, it has been excepted to from opposite quarters and on opposite grounds. On the one hand, we are told that the Old Catholics—for it is these, as is shown by the declaration about “one consecrator,” that the action has specially in view—are only in part, and indeed in very small part, reformed, and that therefore we cannot have fellowship or sympathy with them; on the other, we are told that any action expressive of such fellowship or sympathy would be a schismatical intrusion on the jurisdiction of Rome. Let us consider each of these in its order.

In the first place, even granting that the Old Catholics are only in part, nay, in very small part, reformed, it does not follow that we can have no fellowship, still less that we can have no sympathy with them. We can, of course, have no fellowship with false doctrine, but we may have fellowship with those who hold false doctrine, provided they do



not claim to impose it upon us as a part of the faith and a term of communion. To illustrate, Calvinism and Arminianism are contradictory opposites, and cannot therefore both be the truth of God. In fact, neither of them is that truth, pure and simple. Yet we may have fellowship with those who hold either the one or the other, so long as they do not seek to impose their holding upon us under anathema.

Now, analogous to this, as I understand it, is the position of the Old Catholics. Most of them, probably, accept a considerable portion of Roman doctrine as formulated by the Council of Trent; but they do not require the acceptance of such formularization by others as a condition of communion, and therefore we may have fellowship with them.

But they deny the foundation, it will be urged, and therefore we may not have fellowship with them. I reply, with Hooker, they deny the foundation not directly, but "by consequent;" with those who deny the foundation *directly* we can have no fellowship, for we have no common ground to stand on; but with those who deny the foundation *by consequent* we may have fellowship, for it is because they do not see the consequence that they accept the formularization. The remedy for this is brotherly conference and interchange of thought, in which it may be found that they have something to give, as well as take.

But this, it will be said, is the position of the Ritualists. I answer, then the Ritualists are right. But I fear there are some Ritualists so called (not many I am glad to believe) that this is not the position of; some that are drawing nearer and nearer to that from which the Old Catholics are drawing farther and farther away. The difference between such and the Old Catholics is this: the one are "looking unto the hills from whence cometh their help," and are surely, if slowly, making their way upwards; the other are hurrying down the *facilis descensus*, and who can tell where they will end? At this present, the two are midway, it may be, and for the moment, therefore, in the same *locus*; but the face of the one is as though they would go up to Jerusalem; of the other, as though they would go down to Babylon. The one are "waiting for the Lord more



than they that watch for the morning;" as a consequence their eyes are already gladdened with "the rising light, which shineth more and more unto the perfect day." The other are in the evening twilight, the gloaming and the glooming, deepening into death and doom. God be merciful unto them, and show them the light of his countenance and of his truth, "to the intent that they may return into the way of righteousness," and "*avoid those things that are contrary to their profession*, and follow all such things as are agreeable to the same, through our Lord Jesus Christ."

I think I have said enough on the one objection; I turn, therefore, to the other, to wit, that any action on our part expressive of fellowship or sympathy with the Old Catholics would be a schismatical intrusion on the jurisdiction of Rome.

If they who make this objection mean by "jurisdiction of Rome" the jurisdiction claimed for the Bishop of Rome as Universal Bishop or Pope, they stultify themselves; for they thereby proclaim themselves schismatics. If they mean by it his Patriarchal jurisdiction, the answer is, the Roman Patriarchate never extended even over the north of Italy; much less over the countries outside of it: it was confined to the middle and south of that peninsula, the islands of Sicily, Corsica and Sardinia, and other small islands adjacent. If they mean by it his jurisdiction as original Founder, or subsequently adopted Head, of the Churches of Germany, Switzerland, &c., then, leaving, for argument's sake, these allegations unquestioned, we fall back upon the "two indisputable historical facts" of the Declaration of the Bishops above given.

The first of these "facts" is the imposing on the consciences of men, at the time of the Reformation, and in our own day, of new dogmas, "so radically false as to corrupt and defile the faith." By this "imposition," Rome has, according to principles universally recognized and acted upon by the Catholic Church of the first ages, ousted herself of any jurisdiction she may have originally had. She has, and can have, no mission even to preach—still less to impose on the consciences of men—Vaticanism, or even Tri-



dentine Romanism, *anywhere*; not even in the Eternal City itself.

The other "fact" I give again in the words of the declaration itself:

That the assumption of a universal Episcopate by the Bishop of Rome, making operative the definition of Papal Infallibility, has deprived of its original independence the Episcopal Order in the Latin Churches, and substituted for it a Papal Vicariate for the superintendence of Dioceses; while the virtual change of the Divine Constitution of the Church, as founded in the Episcopate and the other Orders, into a Tridentine Consolidation, has destroyed the autonomy, if not the corporate existence, of National Churches.

In other words, according to present Roman theory and practice, strictly speaking, the Bishop of Rome is the only Bishop of Christ's Church; the other so called Bishops are merely his vicars, or lieutenants, his henchmen, his slaves, to do his bidding. He saith to this one, Go, and he goeth; to that one, Come, and he cometh; to the other, Do this, and he doeth it. They are not a separate *Order* from the Priests, but only holders (for the time being) of a separate office. Their priesthood is *indelible*. Not so their bishophood: no, nor even their manhood. They have abdicated it. Not one of them dare say his soul is his own. They belong to another, and that other a mortal man like themselves. They are his *creatures*. He is their creator, and only during his good-pleasure is the breath of Episcopal life in their nostrils. When he promulgates a new dogma, not one of them dare "move the wing, or open the mouth, or peep" (Isai. x. 14).

And yet we are bid believe that the voice of a herd of such abjects assembled in conclave to register the edict of their master is the voice of the Holy Ghost! God forbid that we should admit any such blasphemous claim. "Where the Spirit of the Lord is, there is liberty."

And it is into the jurisdiction of *such* bishops that we are told we may not intrude! I answer, We cannot intrude, even if we would, for there is nothing to intrude into. So long as they occupy their present status, they have no jurisdiction in the Church of Christ. He, the great Head of the Church, never authorized such bishops.



He never gave ultimate authority to one Bishop over *any* other; still less, over *every* other. That authority resides in the whole body. Each is subject to all. In the words of the Declaration, quoted from that "pacific Bishop and glorious Martyr"—so S. Augustine calls him—Cyprian, who, pacific as he was, never failed to "contend earnestly for the faith once for all delivered to the saints," and, in doing it, repeatedly withstood the *Roman* Peter to his face, because he was to be blamed—*Episcopatus unus, cujus a singulis in solidum pars tenetur: i. e.*, "The Episcopate is one, and of it an undivided share is held by each and every Bishop."

Herein rests, humanly speaking, the security of the Church. In the words of the Declaration, this "great primitive rule of the Catholic Church," thus formulated by S. Cyprian, "imposes upon the Episcopates of all National Churches holding the primitive Faith and Order, and upon the several Bishops of the same," because each has an undivided share, "not the right only, but the duty also, of protecting, in the holding of that Faith and the recovering of that Order, those who, by the methods before described," or, I may add, by any other, "have been deprived of both."

The "right" *involves* the "duty." The only open question is, *How* is that right to be exercised, that duty performed? And the answer is, "Not unadvisedly or lightly, but reverently, discreetly, advisedly, soberly, and in the fear of God."

EDWARD J. STEARNS.

## A REMINISCENCE.

### APROPOS OF ASSISTANT BISHOPS.

DR. HOPKINS, in his able and (I may add) unanswerable article in the September number of *THE AMERICAN CHURCH REVIEW*, speaking of Canon 15, Title I., which in its



original form dates back to 1829, says: "All the cases arising under this Canon before the year 1867 were uncontested cases." He forgets, or perhaps, as it took place before his day, is not aware of the action of the Standing Committee of Pennsylvania (*et tu, quoque, Brute*) in a precisely similar case a quarter of a century earlier.

In the autumn of 1842, the Rev. John Johns, D. D., was consecrated to the Episcopate as Assistant Bishop of Virginia, and thereupon took up his residence in Richmond, of which city I was also at that time a resident. In the following winter, or it may have been in the spring, I think it was in the winter, I was present by invitation at a gathering of the city clergy along with the Assistant Bishop, at the house of the Rev. Dr. Woodbridge, to meet Bishop Meade, who, having been on a visitation, had just driven, in his "buggy" all the way from Lynchburg to Richmond.

The fact of this drive all the way I particularly remember, for on the arrival of the "buggy" in Richmond there was found in it a package addressed to the Assistant Bishop, which, on being opened, proved to be a handsome present of the fragrant weed from Mr. Leftwich, a distinguished tobacco manufacturer of Lynchburg; and it came out, in the course of the evening, much to the amusement of all present, that the Bishop had been asked to take charge of the package, but, with his well known dislike of this "particular vanity," and disinclination to be made partaker in other men's "small vices," had declined; whereupon Mr. Leftwich had managed to have it smuggled into the "buggy," and so the good Bishop had unwittingly brought it with him.

We were all congratulating the Bishop on his looking so well after his long drive, and one of those present said to him: "Bishop, if the Standing Committee of Pennsylvania could see you now, they would say they were right in declining to consent to the consecration of an Assistant Bishop on the score of your being disabled by old age or other permanent cause of infirmity."

Certainly they would have said so, and they would have said right; for he was *not* permanently disabled, as is proved by the fact that he lived and did good service



for nigh twenty years after. Had Virgenia come to the last General Convention asking its ratification of a *division* of the diocese—and she admitted that it was too large for its Bishop by asking of that same Convention leave to elect an assistant on the score of extent of territory—that Bishop, instead of being now and for some months past travelling in search of health, might be doing full duty, without inconvenience to himself, in his diminished jurisdiction, while the other portion, having a Bishop of its own, would be amply provided for.

EDWARD J. STEARNS.

---

### THE TRAINING OF CHURCH CHOIRS.

NOW that the choral service with its surpliced choir has come to be an accepted feature of the Church in America, as well as of the Church in England, and the mixed quartette, with its camp-meeting abominations and adaptations from Italian opera, is rapidly becoming a remembrance of the past, the time has arrived for a more intelligent comprehension of the musical attitude we should assume, and for a thorough examination of the means we have at our disposal for presenting in our churches a service worthy of Almighty God. Such a service is not necessarily one of much show; in fact the growing tendency of incompetent choirs to attempt great works for the sake of the *éclat* attached to their production is one of the abuses most to be reprehended, and those good Priests who, in their musical ignorance, insist upon the performance of a service beyond the power of their choirs, are guilty of something very little short of sacrilege. Our duty is to render to God the best we have: what we have not He neither expects nor desires. With the object, therefore, of placing before our clergy the various forms of music and kinds of service at their disposal, according to the wealth or position of their parishes, and in the hope of calling forth more thorough



writings on the subject from those having greater experience than myself, I offer some practical hints regarding the formation of men and boy choirs, and their religious and musical training.

Before entering upon the formation of a boy choir, the Rector should make a thorough examination of his position, the financial side especially requiring careful consideration, and of the requirements of his parish. Having determined what he desires, he would do well to consult "one skilled in music," so as to ascertain what he can get: by pursuing such a course he will avoid much after-disappointment. The style of music and service having been settled, the most important and much the most difficult question connected with the establishment of a choir, the choice of the choir-master, arises. Far more is concerned in the selection of a choir-master than the mere fact of his being a good musician. He should be a communicant, a man of gentlemanly feeling at least, an adaptive musician, and, above all, must possess that peculiar gift of managing boys, that insight into individual characteristics, that endless patience which alone can control the diverse elements of a great boy choir in a land where physical discipline is a thing forbidden. Musically I have said he must be adaptive, for no one who has not been a choir-master can comprehend the sudden changes of plan rendered necessary at a moment's notice by the failure of this or that component of the choir. The leader's position, indeed, is not unlike that of the general officer who, beside his own plan of battle, must conjure up to his imagination every maneuver of which his opponent can conceive, that he may immediately adapt his own movements to the advances of the enemy. If the choice were given me of a thorough, plodding, mechanical musician, or an adaptive, aggressive, and, consequently, conceited one, whose knowledge might be somewhat superficial but whose aplomb was infinite, I should choose the latter. One of the most successful choir-masters I have ever known was in the habit of waving his baton with such a total disregard of time as to cause wondering admiration in the mind of the spectator, and one of the greatest leaders of oratorio we have ever had in America, a man long since



passed from the public mind, was so ignorant, that though to a certain extent he was able to appreciate, he certainly did not comprehend, the masterpieces he produced. Both of these were, in their way, exceptional geniuses, however, and in selecting a choir-master, as geniuses are rare, it is well to demand more accurate musical knowledge than either of them possessed.

When the choir master is engaged he should be told distinctly the style of music required, for upon the music to be sung will entirely depend his method of cultivating the voices of his boys. The line having been distinctly marked out for him by the Rector, the details of action should be left to his own judgment, as no one can so well tell what the choir is capable of doing as the choir master himself. A composition which is perfectly safe of production at one time might be most dangerous at another, and nothing so discourages a leader and demoralizes a choir as the forced performance of a work under unfavorable circumstances. I have said that upon the style of music to be given will depend the training of the boys, I will go even farther and say the very selection of the boys. We will suppose that the service to be given is what is known as the choral service, with Anglican chants and an occasional anthem, of the stiff English pattern. Into a choir formed for such purpose, the choir master may introduce anything he can procure in the way of voices. Boys as old as fourteen, though likely only to last a year, are worth the training, provided their accent be pleasant and their tone open, as without question for this style of music the old English method of training the chest voice as high as it can go without straining, and depending upon the smaller boys for the semi-occasional high notes occurring, is the most effective. This method, that of almost suppressing the middle and head registers and depending upon the chest for all effective work, has its converse in a method which is falsely called French, but which I have never heard in France, except at the Cathedral of Nôtre Dame of Paris, where its use is quite comprehensible, and I must admit, effective. This consists in the suppression of the chest as well as the medium, and the strengthening of the head register by con-



stant practice, till it acquires an open falsetto tone of immense power, but unpleasant quality. In the vast space of Nôtre Dame, where much plain song with *faux-bourçons* requiring high notes is sung, the pure tones of young boys would be completely lost, and therefore in such a church, this method, by which a sort of a treble can be kept till a boy is seventeen or eighteen, is admissible; but in a small room voices cultivated in this way are intolerable. Now instead of the choral service properly so called, suppose that the demand be for Mass and Oratorio music with Gregorian chanting. The choir master will select boys of from six to eight years, he will carefully train their voices as he would the voices of women, giving to each register, head, middle and chest its due importance. In uniting the registers he will take pains to make the change from one to another as low as possible and for this reason it is better to train the boys' voices from the top downward, as the tendency is always to continue the employ of the register in actual use as far as it can be carried. A careful training of the voice continued over some six or eight weeks, will of itself cultivate the ear and at the end of that time the boys will be in a condition to catch simple melodies by ear and render them with absolute trueness. In this study of intervals and uniting of registers, the utmost attention should be paid to breathing, for upon it depends the proper throwing of the sound and consequently its power. Starting with the old Italian doctrine that "the stomach is the sounding board of the lungs," the scholars must be taught to draw their breath from the base of the lungs, leaving the throat muscles relaxed. Where boys have a tendency to carry the lower registers unduly high, the method formerly pursued by Wartel of Paris will be found of use. This consisted in a six weeks' course of scales and exercises sung through closed lips, the teeth not pressed together but lightly touching. To produce an effective tone the master must be able to mark with certainty that almost invisible point when "letting" ends and "forcing" begins. A forced tone is loud but never powerful; it is a tone which produces an immense effect in the immediate vicinity of the choir, but fails to carry the sound to a distance. This is what is gen-



erally heard in American churches, while the opposite prevails in England, where the boys do not sufficiently "let out" their voices. Only in France, where the voices are far inferior to those of the English boys, does one hear a full, open, powerful tone absolutely unstrained. The boys having been taught to breathe, and having acquired a certain knowledge of intervals and time, are in a condition to undertake a service, provided one be selected abounding in flowing melody and in a key not situated on the change of registers. For instance, E flat and G are far safer keys than F, as the 'tonic' and 'dominant' of the last-named key are situated on the lower notes of the middle and head registers, and being naturally weak notes, the tendency is to take them with the forced tones of the registers below them. When the mere melodies of three or four services have been acquired, the study of 'style' should be begun. By 'style' is meant, not that mere correctness of phrasing and attention to the composer's indications which makes the hearer sensible of the pains taken in the study of the work produced, but the exact contrary of this. I think style might be defined as the removal of the scaffolding after the edifice has been erected. To execute with style the time must be felt, but the bars pass unperceived; the directions of the composer be followed, but as mere signs intended to indicate some quality inherent in the music itself. If taught from the beginning it is astonishing with what earnestness and passion the smallest children will learn to convey the composer's ideas in rendering his music. A course of training, such as I have described, carried over a period of six months and supplemented by regular lessons in reading musical notation, will produce a choir capable of singing even a difficult service with credit. Where time, money and knowledge are in the choir master's favor, I should advocate a plan sometimes pursued in France, the one I believe to be in use in the National School of Religious Music, where Palestrina's Masses and music of that character being sung without accompaniment, great precision is required. By this method, while every attention is given to the training of the voices, reading is taught through the medium of some instrument, by preference the violin.



After even a few months' instruction in instrumental music the boys will be found capable of singing any easy music at sight, while the strain produced in searching after intervals will have been avoided. I am aware that the cultivation of a choir in this manner requires infinite pains and patience, but I am convinced that the result will more than repay the trouble. When a church sets out with the intention of producing the works of the great masters, the interpretation should be worthy of the works, or the idea should be abandoned.

If the primary object in the formation of a male choir be the production of a service worthy of the Deity, the secondary one, the attachment of the youth of the congregation to the service of the sanctuary, is of scarcely less importance. Yet these two objects, which should be inseparable, too often clash in such a manner as to seriously impede the accomplishment of either. Who does not know the disastrous effect of "dead wood" on the efficacy of a choir! The boys strained, the men irritable, the choir-master weary, all because some one incompetent individual has been allowed to enter the choir! And yet to limit the membership of a choir to those capable of singing difficult mass music, is to lose sight of the secondary object of its being, to utterly cast aside one of the most valuable factors in the spiritual work of the parish. Now this clashing of objects, which should agree with absolute harmony, could readily be obviated by the formation of a double instead of a single choir, and it has often struck me with surprise that so simple a solution of so serious a difficulty has never been attempted in our large city parishes. The first choir should be composed of young boys for the soprano, trained in the manner I have described; boys somewhat older for the alto, and competent men for the tenor and bass parts. The use of this choir should be limited to the production of the Liturgy and the night service. The second choir, formed of all the numerous elements unfit for use in the first, would be employed in the rendering of the offices of Matins and Evensong. This sounds as though the second choir would be of a very inferior order, but it need not necessarily be so if proper attention be paid to its training. Beyond the can-



ticles and a few simple hymns, its work would be mainly in unison singing, the Gregorian Psalter forming its most important number. The Psalter, properly sung by men's voices alone, is infinitely more effective than when weakened by the lighter tones of boys sounding the octave, and nothing conduces to greater purity of diction, nothing more readily trains the most obstinate ear, than this simple work of unison singing. The second choir would be recruited from among the boys of the first choir as their voices stiffened or broke, and after two years passed in the second choir they could be advanced to men's positions in the first one. By this means an eye would be kept over lads who are too frequently lost sight of at the most critical period of their lives. We will suppose the services of a Sunday, as rendered by this double choir. The second choir enters the church, sings Matins and retires. After a lapse of five minutes the first choir enters and Mass is sung by perfectly fresh voices. In the afternoon Litany, followed by Evensong, is given by the second choir, and the night service again is taken by the first choir. What a relief to the wearied parishioner would this division of the long morning service be, and how much more beautiful would be all the services when rendered by choirs fresh and interested in their work, than by boys cross, obstinate and unruly from sheer physical fatigue. Of course a double choir of this kind would only be possible in those large and important city parishes where the applications for admission are in excess of the places at the disposal of the choir-master; but only in the churches of such parishes should the regular production of difficult Mass music be attempted. In the greater number of our churches Anglican services are sung, excepting on the great festivals, and in these churches, where the time spent in the study of a work is not of paramount importance, a little "dead wood" can safely be tolerated.

From the consideration of these parishes where the difficulties of the choir-master lie in the *embarras de richesses*, I now turn to those less fortunate ones, either in town or country villages, where his powers are exhausted in vain efforts to keep together a handful of



awkward, ungainly boys, utterly incapable of the work demanded of them, who, in sheer despair, are dismissed before the celebration begins; thus debasing, in theory at least, the only Divine service which should be the central act of Christian worship, to a position inferior to that of the preceding office. Why, in such places, should the ridiculous attempt of a boy-choir be continued, when the beauties of a "Children's Mass" are within the reach of any parish possessing a Sunday school and a young woman capable of playing the melodeon? It is true that as yet but little attention has been paid to the writing of services proper for children's voices; but supply will always keep pace with demand, so let the want of easy, flowing, melodious unison services once be felt, and the popular composers will not be slow in presenting their wares. Even with the material now at his disposal, the Rector of an out of the way country parish can produce a service as beautiful and as touching, if not so grand, as his more favored city brother. A difficult question in America, where the choir boys are educated in the public schools, is their proper religious and moral training. The position of the choir boy is a peculiar one, one tending to separate him from his fellows, and unless this isolation elevates him above them in a moral sense, it will only unfit him for his surroundings without giving him any compensating benefit. Certainly the plan pursued in England, of a choir school attached to the church, is the best one; but this, to be properly carried out in America, would require such an outlay as to be virtually beyond the power of execution; consequently the choir boy can receive little more than the ordinary Sunday school instruction in religious things. At present the plan in common use is that of a special choir class in the ordinary Sunday school room, and I believe any superintendent will bear me out when I say that it is invariably the worst disciplined and most unruly class under his charge. The reason is most apparent—the choir boy, by virtue of his office, belongs to a superior social plane. Among his own class he is distinctly democratic, but once brought in contact with the rabble of the Sunday school, he turns aristocrat, and is obliged to maintain his superiority by "showing off." The



whole school will laugh at a feat performed by a choir boy which would only excite a sneer if attempted by an "outsider." Again, the peculiar training of the choir boy, directed as it is to the development of his artistic tendencies and most exciting to his nervous system, invariably produces an over-strung and highly sensitive organism, to which the crowd and noise of the Sunday school room are particularly trying. Added to these, the choir boy knows that the choir-master and superintendent are invariably at cross purposes. His last instructions from his master are to save his voice for the service in church, while the superintendent, too lazy to instruct the children in their hymns, depends upon the choir class to carry the singing through.

The Sunday lessons of choir boys should be short and to the point. With the long services they have to go through in church they should be relieved from the tedium of the Sunday school. Where possible, the choir master himself should give them a half hour's lesson in the choir room, and where the choir master is incompetent, as is too often the case, they should be placed under the charge of some thoroughly instructed man, possessed of quick insight into boy character; but in all cases their lessons should be given in a room separated from the other scholars. I have spoken as if the state of the choir boy in America were a neglected one, but this is only true of the state, as an individual. The choir boy has much, sometimes too much, attention paid to him. Where a boy is interesting he is invited here, there and everywhere by the members of the congregation, who unfit him for his position by weaving some romance about his future, generally culminating in his taking orders. Sometimes the interesting boy has a good, strong character and a real vocation, in which case this early acquaintance with the usages of a higher social plane is of immense service to him in after life; but more frequently he is only physically more pleasing than his fellows, and as he loses the charms of childhood the passing interest is forgotten, and the poor boy, with an unsatisfied taste for refinement and powers weakened by fastidiousness, is left to fight his way among totally uncongenial surroundings. As far as possible, the choir boy should be kept from the contact of



all but the choir master, the clergy, and the layman who has charge of their religious instruction, and invitations to visit among the congregation, unless the whole choir is included, should be distinctly discouraged. In addition to the class of instruction for the boys, there should be one for the men of the choir under the charge of one of the clergy, and attendance upon this class, at least in the case of volunteers, should be made a requisite for membership in the choir.

I have spoken at some length of what I believe to be the best methods of training the singers for our churches, I shall add but a very few words regarding the music to be selected. Catholic churchmanship can best be expressed by a simple but orderly rendering of the offices in Gregorian and plain song. The Gospel canticles should be sung to *Faux-bourbons*, which should be rendered slowly and with great attention to "style," something which is, as a rule, totally neglected in Gregorian singing. While these services should never be debased through want of proper study, the main efforts of the choir master should be directed to a grand and solemn rendering of the office for the Holy Communion, and for this he has an illimitable fund from which to draw in the wealth of mass music of the Latin Church. Here his great danger lies in the selection of music unsuited to the Anglican service. Many of the finest masses were written as concert masses and should be sung only as such; to attempt their production, therefore, in a translated form is to prepare for oneself a deserved failure. The masses selected should be the shortest possible, as they require the least repetition of phrases in their translation, and they should be the most vocal. Where the whole of a mass is too difficult or too long for ordinary use, a plain song creed, such as Marbecke's, or that in the *Missa de Angelis*, can be substituted for the one properly belonging to the mass, but it should be remembered that a certain musical design runs through a work as a whole, and therefore made up services formed of numbers taken from various masses, even though they may all be the work of the same composer, are in the worst possible taste. Many of the English Communion Services, especially those published within the past



six or eight years, are in form and style "masses," while the short masses of the modern French composers are particularly well adapted to the English service. "Solemn" masses, that is, masses in which each number is composed of several distinct movements complete in themselves, are too long for ordinary use and should be performed only on festival occasions. In selecting a work for a childrens' service the main requisite is melody. Services in which much reciting on a few notes occurs are extremely difficult for children to catch, and as they depend upon finished singing to give them interest, they lose all effect when rendered by untrained voices.

In the foregoing article I have made constant use of the expression "mass music," though I know that the phrase has a most unpleasant sound on ears educated in more or less Protestant traditions. My use of the term has been purely technical, as applied to the musical setting of the office of the Holy Communion when treated in a broad and masterly manner. The ordinary equivalent is "Communion Service," but this term has been so long bestowed upon certain narrow and stilted compositions, compositions whose only merit lies in a certain rigid correctness, that I have thought it better to use the word mass than to run the risk of conveying a false idea.

RICHARD BALL DODSON.



## REFORM IN CHURCH FINANCE.

"THERE is no feature of modern Church life and work," well says a writer in the London *Guardian*, "more conspicuous than organization: conspicuous in successes, when present; and in utter and general collapse, when it is wanting." We may very truthfully add, that there is no feature of our American Church polity, in which system and organization are more conspicuously wanting than in the financial methods which we have thus far accepted, without questioning, from our colonial past; and, in consequence, none in which such an "utter and general collapse" is more imminent.

To the class to whom the normal character of the customs, methods and ideas to which *they* have personally been accustomed, is axiomatic, the demands of ecclesiastical statesmanship are satisfied by the supercilious suppression of every one who so much as suggests change and reform. To the ecclesiastical statesmanship of such as are capable of looking facts full in the face, and resolute in the search for remedies for the ill-workings and failures thereby revealed, there is nothing more palpable to-day than the necessity of a radical reform in our Church finance.

There is, strictly speaking, no such thing as a financial *system* in our Church. What we are accustomed to call such is but an agglomeration of customs inherited by us from a period in which there was neither a common ecclesiastical life, nor even the possibility of any other than isolated and independent local action; or, of the various expedients to which one parish after another, or one General Convention after another have resorted, in the vain effort to provide for the growing demands and needs of our Church life; and yet, at the same time, to escape the necessity of reorganizing our financial methods and adopting some consistent system based on sound financial and Churchly principles.



Attention has been called in the columns of the *Churchman* (February 10th, 1883) to certain articles on this subject, by the late Hugh Davey Evans, in the *True Catholic* for May and June, 1856. When published, these articles were so far in advance of the times that they were practically resultless. Now they are forgotten, save by some of those whose privilege it was to sit, during their early ministry, at the feet of the great Bishop of Maryland and to study Church principles with his great lay friend and co-laborer, Dr. Evans. If such a man now need to be commended to a younger generation, Bishop Lay, at the late Centenary of the Diocese of Maryland, so spoke of him and of his teachings, that his words should have new power with all true Churchmen to whom they may now come.

This eminent lay canonist notes, in the above articles, that there are virtually but three systems of Church finance—three distinct ways of providing for the support of the Church. These are: 1st, Establishment, or support by the State; 2d, Endowments; 3d, The Voluntary System. He dismisses the *first* of these from consideration, as not only in itself undesirable; but, in this country, wholly out of the question. He argues that the *second* is not merely hopeless of general attainment, but equally unwise, save as the alternative of our present reliances, for the maintenance of parish churches. He thus limits himself to the Voluntary System as that which, with us, is alone either practicable or expedient.

And yet, of this Voluntary System, thus adjudged by him to be alike sound in principle and trustworthy in practice, Dr. Evans adds: "Upon the whole, it is impossible to deny that [with us,] it is a failure."

Addressing himself then to seek the causes of such a failure, Dr. Evans proceeds to distinguish between two radically different modes of applying or acting upon this system. Let us consider these in turn, in the light of some twenty-seven years additional experience since Dr. Evans wrote.

The *first* is that which sprung, not unnaturally, from the isolated and unchurchly conditions of the practically autonomous parishes which made up the Colonial Church. This



form of the Voluntary System has, therefore, been our inheritance, and this, with all its incongruities, self-contradictions, and confessed failure, is to-day virtually accepted generally throughout the American Church. Of this financial policy, the self-supporting parish is the representative ideal and the norm; and, it may be added that, according to this policy, such a parish is the unit of Church life, if it may not rather be said that it is virtually a Church to itself. For, according to this system, the goal to which everything coöperates to bring on a missionary station—this parish, a certain number of which is the condition precedent to the organization of a Diocese—this normal parish is one which is legally and financially sufficient to itself, which raises within itself and applies to its own temporal and ecclesiastical needs, its own distinct income.

"This plan," says Dr. Evans, "is founded on the principle that every man should pay for his own religious privileges;" and it is one which, if it does not actually carry this principle out to its logical conclusion that every *man* should have just such religious privileges, and such only, as he may be able and willing to pay for, at least makes the nearest approximation to such a conclusion by aiming at placing every local congregation of attendants upon our services in such a position that they shall have just such religious privileges as they are collectively able and willing to pay for, and neither more nor less. The work of our Domestic and Diocesan Missionary Boards is no witness against the position thus taken: for that work is only regarded as abnormal—as the provisional expedient for the planting or for the temporary support of the inchoate or feeble parish which has not yet attained to such a hoped for and normal state of financial independence and isolation. Our very missionary system—which ought to be a witness for true Church principles—thus accepts this plan as the ideal to be aimed at.

Such is, then, in principle, our actual system of Church finance. Of it, Dr. Evans declares that it

is founded in selfishness and is the growth of the necessities of the Church, which are themselves the result of the loss of the sense of duty—the duty of



maintaining the Church, not for ourselves, but for the glory of God and for the salvation of souls.

It would seem that it were only necessary to state the fact in this way, to show to us that our present parochial methods are the very antithesis of the missionary principle, which first brought Christ from heaven—which sent the Apostles “everywhere preaching the word”—which brought the Gospel to us and which is now laboring and struggling with us, to bear that Gospel onward to our far West, as well as in our own Dioceses and parishes, to every creature to whose hearts its glad tidings have not yet come. In fact, looked at as a principle, one more utterly at variance with that of Christ’s own coming and with that of Christ’s sending His Gospel-bearing ministry to men, it would be impossible to devise.

We are then working or endeavoring to work under two principles, which are not merely entirely distinct from each other, but which are mutually contradictory—irreconcilably *exclusive* of each other. Self-sacrifice, self-impartation,—calling the blind to see, the deaf to hear, the lame to walk, the dead to rise,—preaching the Gospel to the poor, “without money and without price,” is—on the one hand, the principle on which the Church calls young men to the ministry and on which she ordains them to its solemn responsibilities. Self-provision—self-support—self-sufficiency,—a Gospel proportioned in quantity and in quality to our money and to the price we are able and willing to pay for it, is—on the other hand, the principle upon which the laity are gathered together and upon which work is provided for a ministry so ordained. Who shall say what moral friction,—what large and reckless wastage of men and money—what accumulating record of disappointments and failures, is due to the long continued and persistent attempt to work, at one and the same time, upon two such principles?

1. It isolates the parish and practically separates it from the sources of its ecclesiastical life and vigor. It makes it, actually and to all legal and financial intents and purposes, a distinct entity; cut off from other parishes as well as



from the Church as a whole, by distinct and, very often, by opposing interests. In fact, to the parishes, regarded collectively, the Church remains little more than an abstract idea, a conception of the Bible and of the Prayer Book, no doubt; but having no real organic embodiment whatever. Canonically and ecclesiastically, the parish may indeed be looked upon as an integral part of the Church; and the Rector and his more devout or more Churchly trained parishioners may feel that the Church is, spiritually and mystically, the *one* Body of Christ, and that the parishes are, therefore, members severally of that Body and "every one members one of another." But the large majority of our people, and especially of those who have not been trained in Church principles, but who have commonly brought with them into the Church their former habits of ecclesiastical thinking—will ever realize the legal and financial far more than the canonical or spiritual aspects of the case; and the parish will, undoubtedly, be to them as truly an independent unit as any purely congregational organization, sufficient unto itself in everything, as it clearly is in all that concerns its business interests and in the eye of the civil law.

2. The effect of this system is, moreover, to discourage and check the growth of small and feeble parishes.

So long as a station retains a missionary character, it enjoys, more or less, the watchful and fostering care of the Bishop and others of the more experienced and judicious clergy of the Church; and, should circumstances make it needful, a clergyman of even exceptional ability might be secured for it and put in charge. But, from the day when it becomes "a self-supporting parish," be its potential importance to the Church and to the future never so great,—be its value to souls never so solemn,—it is none the less left to get on as it can. However great its need of wisdom, of experience, or of self-devotion in its minister, it can only obtain and enjoy the services of just such a man as *they* can find and as *they* can pay—a young and inexperienced man, an old and broken down man, an unattractive or an injudicious man,—in fact some one for whom, for some reason, there is no more remunerative work or position to be found.



Thus many a young parish—many a one which has been weakened by bad management and whose parishioners have been scattered, but which could at once be put upon a strong and a permanent footing, could the Church but send to its help such a man as they need, is, under the present system, condemned, by the very fact of its weakness, to perpetuate a state of things which will, not improbably, still further weaken it; for the less a parish can raise for itself, the less—as a rule—is its likelihood to obtain or if obtained, to keep the services of such a Rector as the interests of the Church in that parish and under such circumstances, require.

3. Again, our present financial system tends to draw the attention and to enlist the activities of the parishioners themselves, more in the business interests than in the spiritual responsibilities of their parish;—it brings forward to positions of influence, the richer, rather than the more devout of their number;—it sometimes even entrusts those interests to persons who do not so much as acknowledge the obligations of their membership; and it tempts them to be more anxious that their Rector should attract persons of means and social standing to the Church than that he should be to them “a faithful shepherd of souls.”

4. Who shall tell the consequent effect of such a self-supporting parochialism upon the clergy themselves?

It tends inevitably to weaken their loyalty to the Church and dulls sensitive conscientiousness about their ordination vows, seeing that it is not to the Church, but to some one or other of these parishes that they must look alike for the opportunity of working and for the means of their support. It tempts them, with all the power which their personal interests or those of their families have with them, to labor rather for the temporal prosperity of the parish as a corporation, than for the spiritual welfare of the souls entrusted to their care. It forces them into more or less of unavoidable rivalry with their brother clergy, whose loss of a parishioner of means would so often be their gain, or whose gain would be their personal loss; and thus it surely tends to weaken, if not destroy, all *esprit de corps*, all oneness of sacred purpose, all common interest and brotherliness



among the clergy; and substitute conflicting interests for mutual dependance; and, above all, materializing thus the objects of their labor, it materializes them.

5. But, apart from all these moral results, is our present plan a failure, considered even as a system of Church finance, in that it very seriously reduces the aggregate sum of money which might be raised, and which might be, throughout the whole Church, devoted to Church purposes; to say nothing of the fact that so much of that which is now raised is expended upon local Church luxuries rather than in such a way as would be productive of spiritual results. Our present plan may, and, indeed, very often does press hardly upon the faithful members of feeble parishes, and tax them sometimes even excessively; but even in these it also keeps away not a few who shrink from being subjected to such a pressure, and the sum of whose small offerings would be important; and, on the other hand, in large and richer congregations, even on the luxurious style which is so often adopted, it calls on the parishioners for but a small outlay compared to what they could give, and would give, if this duty of Church giving were placed upon a higher and a holier footing.

What is the effectual remedy for this state of things? What financial policy will make the parish, in reality as well as in theory, an integral part and factor of the Church? What is the policy which will bring the Church's strength to bear where it is most needed, in its weakest points;—which will interest the parishioners first of all in those things which concern their spiritual estate;—which will lead the pastor to devote himself, above all things else, to the cure of souls;—which will unite the clergy in one common interest and secure the loyalty of clergy and laity alike to the whole Church and to her Divine Head; and which, finally, will bring “all the tithes into the store-house” of the Lord, that He may “open us the windows of Heaven and pour us out a blessing,” even such a blessing as He has promised to those who put Him to the proof?

It is the *second* and radically different form of the Voluntary System, which, in Dr. Evans' words, “looks to the Church as a whole, and is founded on the principle of maintaining



the Church as an act of duty and of devotion to God;" and then depending upon the Church, out of the means thus provided, to support all ministrations alike to the rich and to the poor, to the godless and to the devout. "This broader idea respecting Church finance," adds Dr. Evans, "can only be met by a general fund, raised upon the principle that every man is to contribute as God hath prospered him, not merely to provide ministrations for himself, but for the glory of God and salvation of souls." Of this system of Church finance Dr. Evans says plainly, not only that it "was carried out in the primitive Church and was successful," but that, "it is the only scheme which has ever been successful."

The essential characteristics of this form of the Voluntary System, are, therefore, these:

*First* — That those persons who associate themselves with the Church in a given parish, or statedly attend the services of the same, and especially those who acknowledge their personal Christian responsibilities, should be called upon severally to set aside and contribute, statedly and systematically, each "as God hath prospered him," such proportion of his income, or other such sum as his conscience may prompt, "every man as he purposeth in his heart," as his offering to God for the support of His Church; which sums shall be paid over by the parish, into the treasury of the Diocese, to constitute in whole or in part a Sustentation Fund for the support of the Bishop and Clergy of the same.

*Second* — That no one, so contributing, shall be called upon, through pew rents, subscriptions, assessments or otherwise, to provide severally or collectively for the support of the ministry.

*Third* — That the incidental or miscellaneous offerings of the congregation shall be used, so far as necessary, for the various incidental expenses of Divine services, music, sexton, lighting, heating, etc., and that for the erection of churches, chapels and rectories, or for special improvements in these, reliance should be had upon special offerings from the parishioners, or special appropriations from the Diocesan Treasury, or on both at once.



In the practical working of such a scheme, were the change from our present parochial policy once fully and fairly made, there would probably be no serious difficulty—none, certainly, comparable with those incident to our present policy. The transition itself would, however, be no doubt impeded by many and grave practical difficulties; not merely those incident to all great changes, but others, chiefly growing out of the various ways in which it would come into conflict with that selfishness upon which our present plan is based, which it is so well calculated to develop, and to which it directly and so powerfully appeals.

To avoid, so far as may be, these difficulties or to reduce them to their minimum, it would, were such a change attempted, be, perhaps, expedient, if not necessary,

I. To propose a scheme for such a transition, not as an obligatory canon, but as a permissive and experimental plan for voluntary adoption by such clergy and parishes as will, leaving it to work its way gradually to general acceptance by force of its successful working.

II. To limit it, at first, to the support of the ministry, leaving other objects to be brought under the operation of the same principles, at a later day.

III. To look, at first, rather to its local or partial, than to its general, adoption; and, therefore, to propose it, at first, in those Convocations, or, at most, in those Diocesan Conventions where the general feeling may be most favorable to such an experiment.

These general conditions premised, a scheme of transition, presenting the following points, might perhaps be found acceptable and practicable:

1. That the Diocese should be represented, for the purposes of such a scheme, by a small Board of Trustees, composed of the Bishop and the lay members of the Diocesan Board of Missions; or, in case of the Convocation, of the Bishop and the Dean of the Convocation, with certain laymen, chosen by ballot for the purpose, and which board should be incorporated.

2. That the Rectors, other ministers, and missionaries, in charge of those parishes or stations embraced in this



scheme, be referred to the said Trustees, and should look to them only for their support.

3. That the Treasury of said Trustees, should, for the present purpose, be supplied as follows:

*a.* That all Diocesan or other Missionary Funds, heretofore expended in the support of such stations or parishes, should be paid over to said Trustees.

*b.* That in every such parish or station, the Rector or minister in charge should call upon each and all of his parishioners severally, and especially upon the communicants of his charge, to set aside as a matter of conscience and to pay over, through the offertory, such a definite portion of their income as they feel it due to God that they should devote to the support of His Church—it being, at the same time, of course, understood that they will not be called on to pay pew rental or any otherwise to contribute to the support of the Rector or minister; the aggregate of these sums to be statedly paid over to the said above Trustees, by the local treasurer.

*c.* That legacies, endowments, or other benefactions for the support of the clergy and the gradual increase of their smaller salaries, should be asked for and expected by said Trustees.

4. That the clergy should be paid as follows:

*a.* That the normal stipend to be paid by such Trustees to each Rector or other minister, should at first be fixed at a sum not less than that before received by him for the same service.

*b.* That the said normal stipend of no such minister shall, during his incumbency, be reduced below the sum at which he accepted his charge, save with his own free consent and concurrence; nor shall it be, at any time, so reduced below the amount of the average receipts from that charge, if thereby it would be made less than \$1,000.

*c.* That, subject to these two above restrictions, the normal stipend assigned to the Rectors or ministers of said parishes and stations, may be, from time to time, readjusted by the Trustees as the aggregate of the resources at their disposal may permit or make necessary, in such wise as to secure, so far as may be, for every such parish or station



the services of such a minister as the conditions thereof may be judged to require; and to provide, if possible, that no such stipend should be fixed at less than \$1,000.

*d. Provided* only, that when the funds so at the disposal of the Trustees, shall, for any given year or part thereof, be found insufficient for the payment of the stipends so fixed by them, a temporary reduction from the amount of said normal stipends shall be made, but it shall be made proportionately and *pro rata* on that of all the clergy concerned; in which case, such payments shall, as soon thereafter as possible, be raised again, in the same proportion, to the normal sums before fixed.

By some such scheme the following results will be secured:

1. That the dependence and loyalty of the clergy in their work, will be drawn to the Church rather than to their respective parishes.

2. That provision for ministration in the more feeble parishes will be more likely to be proportioned to the needs and special requirements of such parishes, and would not be so commonly limited to the local ability to provide for them.

3. That there would be great inducements for outside provision of means for the general relief of the clergy as a body, by endowments or other such benefactions.

4. That no minister would feel himself or be regarded by others as acting in his own interest more than in that of the Church and clergy at large, in urging on his parishioners the duty of liberal giving in this way.

5. That no Rector or minister would be personally affected by the removal of any person from one parish to another; and all temptations to rivalry would thus be removed; but that, on the contrary, every clergyman within the operation of such a scheme, would have a personal and even a pecuniary interest in the efficiency and success of every other, would be a sharer in the benefits resulting from his faithful service, and a sufferer in consequence of his neglect or inefficiency. They would be indeed, virtually insurers of each other's fidelity.

6. It would, therefore, almost inevitably follow that a



new and more vigilant interest in the character and fitness of the clergy would be developed; far greater care would be exercised in the recommendation and ordination of fit candidates only, and proper discipline would be sustained and enforced by the common sentiment of the clergy as a body.

7. It would follow that the clergy would be incited to use their influence to secure as their colleagues in the same Convocation or Diocese, the most earnest and faithful of their brethren known to them; and finally every interest would thus tend to the gradual elimination of unfit men from the sacred ministry, and to the proper placing of those men who, although unsuited to one position or to one class of duties, might be admirably suited for another.

Such a scheme as that here sketched, would, of course, relieve the parish only of its chief financial charge, the provision for the spiritual ministrations of a clergyman of the Church. Those which may be considered as the purely secular expenses of the parish may easily be left, as suggested, to the unpledged or incidental offerings, or to any local or secular provision that may be found most convenient.

On the other hand, such a scheme can be regarded but as a provisional and partial development of a true and complete system of Church finance. Whenever the adoption of such a scheme shall become general in any Diocese, embracing the larger and wealthier parishes as well as those which are smaller and possessed of but comparatively little means, then it should embrace in its operations the care of the aged and infirm clergy and the widows and orphans of those who are gone to their rest, as well as the erection of churches, rectories, or other buildings for the Church, whether for diocesan or for parochial purposes. The great aggregate offertory of the Diocese could then be divided into its distinct portions, and that portion only which is set apart as a Sustentation Fund for the support of the Bishop and Clergy should be appropriated as above proposed.

WM. CHAUNCY LANGDON.



## ASSISTANT BISHOPS.

### A REJOINDER.

“THE Catholic Church has never loved Assistant Bishops,” says the Article of the CHURCH REVIEW of September, which statement is too sweeping to be discussed within reasonable limits, besides having little to do with the practical consideration of the subject. It needs only, in passing, a word of caution against too ready belief. Many persons are so constituted that, as those on a moving vessel are like to think that the objects on the shore are in motion, they are prone to mistake their own fancies for the opinions of the world. We have read ere now many pronouncements purporting to be the voice of “the People of England,” or the “Spirit of the Age,” and have found after all that it was only the work of “Three Tailors of Tooley Street.” Before the assertion can be received without limitation it will be necessary to inquire whether the Protestant Episcopal Church in the United States is a part of the “Catholic Church.” If so, then we have a more definite and determinable question to examine, and one that is far more to the point. The “Catholic Church,” or any part of it in any age, used its best intelligence and such wisdom as it had to adapt its working machinery to its own circumstances and the needs of its own times. It is not claiming very much for the Church of this age to say that it is quite as able to adjust its machinery to its own circumstances and needs, and therefore need not go back for wisdom and instruction to the people who lived in circumstances and under conditions far different from the present. It will not require very careful or extended research to find out what this part of the Catholic Church has loved. For more than half a century—indeed, as soon as the growth of the Church and the age of its Bishops rendered any assistance or relief necessary—Assistant Bishops have been a part of the official



body. The first American Bishop of the Anglican succession, Bishop White, had an Assistant. From the time of the consecration of the first Assistant Bishop down to the past year the Church has repeatedly availed itself of this method of giving relief to aged Bishops or supplementing the labors of those unable to render the full measure of service expected of one of average strength and soundness of body. The love for Assistant Bishops has not been confined to any one section of the country or party or "school of thought" in the Church. East and West, North and South, "High" and "Low" Church Diocese have freely availed themselves of this expedient whenever occasion arose. Nor is it difficult to account for the universal favor with which this method of supplying lack of episcopal service has been received in this Church. It has not been from any doctrinal notion, but simply from the practical common sense which has usually distinguished the American people in adopting the best means to secure a desired end. The Assistant is the best means to supply a want that is sure to arise from time to time, while the Bishops are subject to bodily infirmity and liable to grow old. This latter cause is certain to require some such expedient as often as a Bishop's life is prolonged to old age. Unless one's health and strength give way with a sudden and total collapse, there will certainly come a time in which the gradually waning powers and the diminished ability to resist effect of work and exposure will make a Bishop's attempt to fulfill his duties a hard struggle. Very soon even a determined effort will not be sufficient to force nature to a work beyond her strength, and the Bishop is compelled either to see his diocese suffer from his inability or to seek relief in some way. Three methods of relief may be suggested: 1st. The Bishop, so soon as he is not able to do all that can be fairly expected of a man of average strength and endurance—*i. e.*, as soon as he is unable, even with utmost effort, to do the work which his Diocese requires—may resign his place and give opportunity for the selection of one who can. 2d. The Diocese may be divided so as to adjust the amount of work to the diminished ability of the Bishop. 3d. An Assistant may be



chosen who, during the lifetime of the enfeebled Bishop, may render such assistance as is needed. The first of these is impracticable, for the reason that there is no provision in the law of the Church for the resignation of a Diocesan Bishop who is still able to do a fair amount of work. Besides this, the salaries of most of the Bishops of this Church are so small, and the demands upon them so great, that they can make no provision for their old age. The Church makes no provision for them; therefore, the suggestion of turning out a Bishop, without means of support, upon the world, just when he begins to wear out, and after he has served the Church with small pecuniary reward all his best days, is repugnant to the feelings of justice and humanity. It needs only to be stated to be condemned.

The second method is impracticable and unreasonable. To compel a Diocese, which can be perfectly well administered and served by one Bishop of average vigor and soundness of health, to undertake permanently the expense of two dioceses and the support of two Bishops because its Bishop for the time has broken down or grown old, is so absurd that no argument can be urged in favor of it. No one would seriously propose such a measure in any other case. No one would propose to divide a parish simply because its rector had grown too old to do all the duties which the parish required. But even if so impracticable a plan were to be adopted it would not secure the desired end. The disability of a Bishop is not a fixed quantity. It will not stay at just so much and no more. If it is the disability of old age it is apt to increase at an increasing rate every year. The Bishop who has reached the point when his power of labor begins to fail, may be able to take care of part of his Diocese for a while, but soon even the smaller territory becomes too much for his strength. There must either be another division, or both the Bishop and the Diocese must suffer—the Bishop from the effort to bear a burden too heavy for his diminishing strength, and the Diocese from the lack of service which a Bishop alone can render. So that an unnecessary increase of the “running expenses” of the Diocese, without securing the desired end, is all that would result from resorting to division as a means of relieving a disabled



Bishop. The third plan is that which has commended itself to the practical common sense of our Church. It perfectly secures the object desired, with the least amount of financial burden and the least derangement of the working machinery of the Diocese. It does not, like division, make a permanent change for the sake of supplying a temporary need. It ceases to exist the moment that the need which created it has ceased to exist. It provides the Bishop with a helper whose work can be adjusted exactly to the occasion and degree of his need. It provides the Diocese with episcopal service, not from strangers who can very imperfectly render it, but from one who is united with it by a life-long tenure and whose interests are entirely bound up with it. As the aged Bishop becomes less able to bear the burden, the younger associate, becoming more familiar with the duties of the office and better acquainted with the Diocese and its people, can take a greater share of the work. When death takes away the elder from his labors, the younger succeeds to the place for which he has been prepared in the best possible way, and the Diocese goes on without change or increased expense. Division can be considered upon its own merits and need not be forced upon a reluctant Diocese as the only means of getting its lack of episcopal service supplied. There are so many desirable ends to be secured by the method of Assistant Bishops that we are not surprised to find the Canon amended in 1871, so as to open the door wider for their employment. The "extent of his Diocese" was added to the other grounds on which an Assistant might be elected, the consent of the General Convention or Standing Committee being first had. Under this provision the present Bishop of North Carolina was elected as Assistant Bishop of that Diocese, thus proving that it was not a "dead Canon." This fact also disproves the assertion that "the only attempt to use the Canon resulted in a proposition to repeal it." The Diocese of Mississippi also "attempted to use" this new provision, but failed to gain the consent of the Standing Committees.

It is important to call attention to the flat contradiction of facts in the statement put forth in the article under our consideration, that "the consent of the General Church *has*



*never yet been even so much as asked for the election of an Assistant of this new-fangled kind, except by Virginia, in 1880*" (italics mine). The consent has been asked twice and in one case obtained. That the Canon was intended only for some "unknown time and place hereafter," is not by any means a proof of its "deadness." Many of the Canons have the same reason for existing. The "time and place" of using many of them no man can certainly predict. It is even true of some of them that they may have seldom any occasion to be used. The Canon, on the trial of a Bishop, *e. g.*, has been put to use but a very few times in the history of our Church. Every good Churchman devoutly hopes that the occasion of its use may never again arise. Yet the same Churchmen would freely admit the wisdom of letting it stand. Nor would it be wise in any Bishop to give way to "naughtiness of heart," trusting to the "deadness" of the Canon.

We need not trouble ourselves, however, with this "new-fangled" part of the Canon, since the chief point raised concerns the language of the older part of it. The objections for the sake of which the article seems to have been written, depend upon the definition of the words "unable to discharge his episcopal duties." What constitutes the "inability?" The writer maintains (and all the weight of his argument rests upon this) that it means total and entire inability. He proposes to "put an extinguisher upon quibbles" by defining the word "unable" so that no one may mistake its meaning. He asserts, with all confidence of one announcing a self-evident truth, that inability in the sense used in the civil law must define the meaning of the word as used in ecclesiastical law. Just here we find the source of mistake which vitiates the whole argument. Of course, "unable" means "unable" wherever it is to be found. But the word by itself is indefinite. *It is defined and its meaning determined by the connection in which it stands.* The phrase "unable to perform his duties," in one case, may mean a wholly different thing from the same words used in another place. The "inability" depends upon what the duties are and what amount of "ability" of any sort is required in order to "discharge" them. The



illustration from the case of the late President Garfield is curiously aside from the point. Even upon the writer's own showing it has no bearing upon the question, for he was "evidently and notoriously unable to discharge" his duties as President. The fact of his inability is admitted. Very well; then it must have been something else besides a doubt as to "inability" which held back the hand of the Vice-President. This was partly the expectation and hope that the President would soon recover, at least sufficiently to "discharge his duties," and partly the suppressed excitement of the public mind which made hasty action highly inexpedient. But suppose that the condition of the President had been ascertained to be, in all reasonable probability, permanent, would there have been any doubt as to whether he was "unable" in the sense of the Constitution? If, in addition, the "duties of his office" had involved the labor of traveling, say four hundred miles a week, including long journeys over rough roads in open wagons and all sorts of weather, besides making as many as *ten or twelve* speeches and doing other work exhaustive both to mind and body, would any sane man have doubted the fact of his "inability?" The meaning of the language of the Canon is easily understood without going to analogies, real or supposed. It is sufficiently plain to any who will take the pains to consider it with mind free from the bias of a theory. "Unable to discharge his duties" means, and can mean nothing else, than *all his duties*. If we say that A is "unable to discharge his pecuniary obligations," we do *not mean that he cannot pay anything*, but that he *cannot pay all*. It would be nothing to the point to show that he could pay fifty or even seventy-five cents on the dollar. The remainder would still be a part of his obligations, which he would be "unable to discharge." If we say that a Bishop is "unable to discharge his duties," we mean, plainly enough, *all his duties*. It would be quite irrelevant for one to offer in objection the proof that he could discharge one-half or even three-fourths of them. The remaining half or fourth would be as much a part of his duties as that which he could discharge.

We have, besides, in the practice of the Church itself, a sufficient explanation of the sense in which "unable" is to



be understood. We interpret the language of a Canon by the acts under a Canon. The Canon on Assistant Bishops, having now been in force for more than fifty years, and having been repeatedly put to use, certainly affords a means of its own interpretation. The facts show that the "inability" was understood in its natural, proper sense. "Unable to discharge his duties" meant all that was included in the term "his duties"—not "unable to do anything." Unable was not taken to mean the same thing as totally disabled. On the contrary, many of the Bishops who were "unable" in the meaning of the Canon, were at the same time "able" to do a very considerable amount of work for many years. Bishop White, as we learn, was "able" to work, along with an Assistant, for nine years. Bishop Meade was made Assistant in 1829, and did not succeed to the care of the Diocese until 1841. Bishop Johns was Assistant of Bishop Meade for twenty years, and during a part of that time, at least, the appointments of both Bishop and Assistant Bishop were to be found together in the Church papers, the one officiating in one part of the Diocese while the other was officiating in another. Bishop Potter was "able" to do a good deal of work for nearly seven years, after Dr. Bowman was consecrated as his Assistant. Bishop McIlvaine was "able to discharge" a part of his duties for thirteen years after he had been considered by the Church as "unable to discharge his episcopal duties" in the intent and meaning of the Canon. These are sufficient to show what the Church meant by the word "unable." The writer of the article of September labors under a confusion of ideas when he takes "unable" to stand for "totally disabled." He seems not to see that "unable to discharge his duties" must necessarily include all his duties, since if any part is unperformed, it could not be said of a Bishop that he had "discharged his duties."

How is it to be determined when such inability exists? That depends upon the cause of it. If the Bishop is *not* at the time of life at which the strength gives way in the course of nature, the inability is announced by a violent breakdown, or by the presence of a disease which saps the strength and renders great care necessary in order to pro-



long life. Of the presence of such an infirmity a competent physician is the best judge. But the case of infirmity from old age is different. Here there is no sudden collapse or disease. It is simply that, in the natural and gradual decay of the bodily powers, sometimes of the mental powers as well, the point is reached in which the burdens once easily borne become too heavy for the diminished strength. After a struggle to overcome the reluctance of nature, the man is obliged to give up and confess himself to be an old man. Just when this point is reached can be known only to the man himself. If he be a resolute and energetic man, he will be slow to admit that he is failing, until a few sharp rebukes of nature, in the form of sickness and enforced cessation from work, tell him that he can presume no further upon his strength. When a Bishop by this process of gradual failure of strength gets to be unable to do the amount of work which his Diocese requires, and which one of average strength and endurance might reasonably be expected to do, he is "disabled." He is certainly, and in the plainest sense of the word, "unable to discharge his duties."

Here are the duties pertaining to his episcopal office. They are "his duties"—duties which he once could and did discharge, and which he can no longer discharge. It is quite aside from the purpose to reply, "He can discharge a part of them." The others are also his duties, and he cannot "discharge" them. The Church has been accustomed to regard her Bishops as men of truth, honor and unselfishness. It is presumed that they are not men who will shirk their work and try to slip their burdens upon other shoulders. It is not expected that any one of them would stoop to falsehood or misrepresentation in order to gain relief from part of his duties at the expense of his Diocese. Therefore, when a Bishop asked for an Assistant on the ground of "inability" from old age, or from any other cause believed to be permanent, the clergy and laity of his Diocese promptly yielded to his request, believing that, as a matter of course, he was telling the truth. The general Church did not hesitate to give consent, because the testimony of those who had the best opportunity of knowing



the truth and judging of the necessity was received as sufficient. Members of the Church believed and trusted each other. Between the Dioceses there was the observance of mutual confidence and esteem, without which Christianity is a sham and a pretence. It remained for the Church in Virginia to receive, in 1866, her "welcome home" by being made the one exception to this courtesy and confidence. Strenuous efforts were made to deprive her aged Bishop of the help which he asked and needed, and to present her official representations before the general Church as "making themselves personally responsible for the truth" of that which was false, and endeavoring by misrepresentation to evade the law of the Church. Happily other counsels prevailed. Those more immediately acquainted with the facts in the case of the Diocese of Virginia are no doubt able to vindicate her from this new attack upon the truthfulness of her Bishop and the honesty and reliability of her Church people. The Diocese of Central Pennsylvania also comes in for a share of the undesirable representation, and it is to that portion of the article we propose now to turn. The Diocese was well and effectively administered for eight years by its Bishop, who never complained of the amount of work nor neglected any part of it. In the face of a strenuous effort to get up a sentiment in favor of division of the Diocese, he spoke of his age, then seventy years, and suggested the probability of his needing assistance in a few years. He suggested also, informally and in conversation with those who talked with him, that an Assistant Bishop would best supply the help needed—*when it should be needed*. This is a very different thing from asking for an assistant at that time. He certainly did not do so publicly or officially. If he did so privately, many of his friends were profoundly ignorant of the fact. A man, after reaching the age of seventy, may naturally speak of a failure of his strength as a thing probable in the near future. But this is a very different thing from asking assistance at that time. An aged man may surely speak of soon needing a place in the cemetery without being understood as giving himself out to be dead or dying. It is, therefore, misleading to say that the inability was represented as existing for four years, while



all the time the Bishop was able to do more work than at any other time during his episcopate. It was only in 1882, three years after, that he made such "statement to his Convention" that they decided that, in their judgment, he was "unable to discharge his episcopal duties," and so stated in their resolution. The suggestion that the Bishop had not said, in so many words, that he was unable, was therefore beside the purpose. The resolution did not assert that he did, and so there was no contradiction. Therefore, the interruption was received in silence—it may have been a "helpless silence," or it may have been a dignified silence. The Convention seemed, by its action, to take the latter view of it.

The Bishop, 1882, did present two means of relieving his inability—division and assistant. That is true, but that is not the *whole truth*. While he professed himself ready to give consent to division on certain conditions, he at the same time set forth some weighty facts showing the inexpediency of division, and declared, both in his address and in his reply to the committee appointed to confer with him, that division would be but a temporary relief. It was simply a matter for them to decide whether to divide a Diocese which did not need division, was the proper means for providing assistance which would serve only for a year or two, possibly not so long as that.

It would be tedious, as well as useless, to follow the course of the article in its citations from the Bishop's address to the Convention of 1883, with the writer's comments. They have a bearing upon the question only on the assumption, already shown to be erroneous, that "unable" means totally disabled. Read without this misleading assumption, the record shows both the difficulty of the "duties" and the hard struggle with which the Bishop "discharged" a *part* of them. But the Bishop made no parade of his infirmities. Those who know all the facts of the case, know that nothing but the Bishop's resolute will kept him at work when every consideration of prudence would have urged him to stop. They know of his returns to his home, in some cases with visitations unfinished, to a sick room; of his attempting brief visitations before complete recovery only to return



to a sick room again; of the care with which he struggled by the constant aid of his physician to keep up his strength and to mitigate the effects of the labor and exposure inseparable from the "discharge of his episcopal duties" in that Diocese in which alone he can discharge them. They know of sickness which caused great uneasiness to his friends, as one which might easily have proved fatal to one of his age. They know of the continuance of this struggle to "discharge his duties," even at the risk of total helplessness or loss of his life, until his physician forbade the continuance of the effort, and took upon himself the responsibility of telegraphing to a clergyman who was expecting him, that he could not fulfil his engagement. With all this struggle, sickness and risk of health or life, he was "unable to discharge" his duties and must leave part of them undone. Therefore he accepted the offer of another Bishop to "discharge" the unfinished part for him. It was not necessary to say that he asked assistance because he needed it. The kind offer of the Bishop of Pittsburg was made on the assumption of such need. No Bishop would surely offer to do another Bishop's work unless he thought the help to be needed. And the Bishop of Central Pennsylvania is not the man to put his work upon others unless he is "unable" to do it himself. It remains only to show the fallacy of another assumption on which the writer's argument is in part based. The fact that a Bishop has been able to do a certain work during one year is assumed to show that he can go on doing it. Nothing is further from the truth. A man may be able to walk a hundred miles a day for five days, but be evidently unable to do it on the sixth. A man some time ago, the papers tell us, fell into a well, the water of which was deep enough to drown him. He caught, however, upon a projecting rock and held on desperately for half an hour, calling for help. At last a passer-by heard him and came to his relief. The man in the well urged him to make haste, telling him how long he had been already holding on. If the passer-by had read the REVIEW article on Assistant Bishops, and had been captivated by its reasoning, he would have said, "Put an extinguisher upon quibbles, my friend; how can you say



that you are unable to hold on, when your own words, telling what you have done, are a proof of your ability? I will leave you unhelped until you drop off into the water." Fortunately for the sufferer, he did nothing of the kind, but acting upon the unconscious logic of common sense, he helped him out without delay.

The record of the Bishop's work for the past year, and of the difficulty with which it was done, confirmed the statement made of his need of assistance. The failure to proceed to the election of an Assistant was not, at least so far as many of the Convention were concerned, from any reluctance or want of interest, as the writer implies. It was because the Convention was already exhausted with the discussion of division, and the lay representation was rapidly thinning out, and it was not deemed desirable to proceed to an election with half the parishes unrepresented. The Convention, therefore, referred the matter to a committee, having made temporary provision for the Bishop's inability by voting a sum of money to procure the assistance of other Bishops as it was needed. Once more we come to a repetition of the ambiguity in the use of the word "unable," which is at the bottom of the whole argument. To be "unable" the Bishop must be broken down. When he has the misfortune to grow old, so that his work is too heavy for him, and he is compelled to say so to the Church, the reply is coolly: There is no help for you. You must go on and labor above your strength until you are broken down or until you drop in your tracks. When you are consigned to total helplessness, and this helplessness is ascertained to be permanent, you may have a successor who is nominally your assistant. A sorrowful prospect, truly, for the Bishops of the Church if they should be afflicted with any "permanent cause of infirmity," or live to old age. A hoary head may be "a crown of glory" to other righteous men, but it will be a sign of trembling and anticipation if the righteous man happens to be a Bishop. The Church provides no help to lighten his labors, but forces him on until he dies under his burdens or is consigned to a helplessness worse than death. This would be inhuman treatment if applied to an aged or disabled cab-horse. It will seem to



many rather a novelty in the treatment of aged or disabled Bishops. The words "permanent cause of infirmity" are certainly a very mild expression to involve so painful a condition of things as total and permanent helplessness. This treatment of aged servants of the Church is coolly recommended in the face of the fact that the Canon says not a word of "breaking down," either permanent or temporary. It simply says "unable to discharge his duties," unable to do full work, as the language plainly means. The fact of inability may be announced, in the case of those not yet disabled by age, by a temporary breakdown or a protracted sickness. But this temporary breakdown is not that upon which the claim for an Assistant is based. It is the "permanent weakness" of which this is the indication and the warning. In the case of an aged Bishop there is no necessity of waiting until nature gives one of her sharp remonstrances. That might be to wait until the Bishop was past all assistance; for to the aged such a breakdown means very often helplessness or death. It was to prevent this condition of things—to give to the aged and infirm such help as might prolong their lives, and save to the Church the services of men whose experience, ripened Christian character and influence, made their lives precious, although they could not by reason of bodily infirmity "discharge their duties"—that Assistant Bishops have been provided. To refuse to help an aged or infirm Bishop till he is past help, and then to provide an Assistant who does not assist, is certainly a gross perversion of the intention of the Canon.

Want of time prevents a further consideration of the article, but we submit the following to the sober judgment of all concerned.

1. "Able to discharge his duties" cannot possibly be made to mean the same as "*unable to discharge a part of them.*" Therefore, a Bishop is "unable to discharge his duties" when he is not able to do all that his Diocese requires and which a man of average health and strength might readily do; *and it has been so interpreted by the Church by her action in such cases.*

2. Precedents or analogies from the case of a President or Governor have no bearing upon the question, the inabil-



ity depending, in each case, upon the duties and the ability required to perform them.

3. That "old age or other permanent cause of infirmity," cannot by any possibility be tortured into meaning "old age *plus a total and permanent breakdown.*" Old age is in itself a cause of inability whenever it prevents the Bishop from rendering the full measure of service to be expected from one of average strength and health; and *it has been so interpreted by the Church by her action in such cases.*

4. "Permanent cause of infirmity" cannot, by any straining of the words, be made to mean the same thing as "total and permanent breakdown." "Infirmity" means simply weakness. If the weakness is such as to prevent the Bishop from discharging, to the full measure, his duties, as he would otherwise be able to do, and *as he has been able to do*; and if the cause is permanent, then he is "unable" in the sense intended by the Canon; *and the Church by her action has so defined it.*

5. Except where the inability exists "by reason of old age," and where no doubt can arise as to the permanency of the cause, an intelligent and conscientious physician, acquainted with the facts of the case, is best able to decide as to the infirmity and the permanence of its cause, and the testimony of such a physician, given after careful examination, is the best evidence possible to be had for a right determination of the question of inability.

6. In the question as to inability from old age, where the strength fails gradually, the time when the Bishop reaches the point when he is no longer "able to discharge his duties" can be determined only by the Bishop himself. He best knows the "duties" and he alone knows his own power of labor and endurance. Therefore the testimony of the Bishop, being presumably a conscientious Christian man, and guided in his declarations by honor and truth, is the best evidence possible to be had in deciding the question as to his inability.

7. Dioceses represented by their Conventions composed of hundreds of clergy who have borne themselves without reproach, and of hundreds of the most intelligent and godly



laity of the Church, who have commanded the respect and earned the confidence of their fellow-citizens and fellow-Churchmen by lives of unblemished integrity and honor, and Bishops who have faithfully and effectively served the Church, perhaps for half a century, freely giving themselves to her service and so living that she has considered them worthy of her highest and most honorable office, are not to be held up as tricksters, trying to evade the law, nor to be pilloried before the Church with the charge of "bare-faced misrepresentation," because they happen to be guided, in their interpretation of the language of a Canon, by the usage of the Church for fifty years, and to disagree with the writer of the article on Assistant Bishops.

WM. P. ORRICK.

---

#### RECENT LITERATURE.

Nothing that has issued from the press during the last month, or for a long time past indeed, is of half so great interest to American Churchmen as the *Report of the Joint Committee on the Book of Common Prayer with the Book Annexed*; which though not published, have wisely been made accessible before the presentation of the Report, to give to Churchmen an opportunity for the deliberate examination of the same, before action is had on so important and weighty a matter.

The very careful and conservative manner in which the Committee have dealt with the subject committed to them will be grateful to those who were apprehensive of harm coming to the Church from the appointment of any committee for such an undertaking.

While most of the alterations and additions they propose, will, we believe, meet the grateful approbation of the Church generally, we must venture at the risk of being thought presumptuous, to remark upon a few particulars in which, as we conceive, their work might have been made more complete and satisfactory.



The first and most important thing that strikes us is that the Committee, in their work, do not seem to have had sufficiently in mind ritual precedents, or to have been governed by any comprehensive liturgical principles. The restoration of the whole of the XCV. Psalm, as the Invitatory of the Morning Office, the restoration of the whole of the *Benedictus*, as likewise of the *Magnificat* and *Nunc Dimittis*, is a movement in the right direction, as it is substantially the restoration of our Prayer Book back to its original form, as inherited by us from the Mother Church of England, and the undoing, for the most part, of the work of our well-meaning, but, liturgically, ignorant Revisors of one hundred years ago. But the efforts of the Committee to obtain greater variety in our worship by so modifying the Evening Office as to violate its constructive unity, and therefore its harmony, with the Morning Office, will be regarded, we think, by liturgical scholars rather as a marring than an enrichment of the Prayer Book. In the Original Offices from which our Prayer Book was compiled, certain Morning and Evening Offices stand over against each other, having almost an identity of frame-work or form of construction, yet almost entirely different in the matter of their contents. These are Lauds and Vespers, and Prime and Complin, which are almost identical in form, or features of construction, yet almost totally different in other respects. But our Committee have sought to attain variety by materially modifying the identity of form, thereby marring the harmony now existing, between our Morning and Evening Offices, rather than providing new matter for those portions of the Evening which are repetitions of corresponding portions of the Morning Office. To particularize, the Exhortation—"Dearly beloved brethren"—*must* be said every Sunday in the Morning Prayer, but may be omitted in the Evening Prayer. An alternative form of Confession has been inserted in the Evening Prayer without any corresponding change in the Morning Prayer. The *Gloria in Excelsis*, which, from the third century, has been the great Morning Hymn of the whole Eastern Church, and has stood in our Prayer Book in the Morning Office since it was placed there by our American Revisors, and allowed to be



used as a greater Doxology than the *Gloria Patri* after the Psalms at both Morning and Evening Prayer, is by our Committee removed from the Morning Prayer entirely and given in the Evening Prayer. Then the Preces, or Versicles and Responses, that follow the Creed, both Morning and Evening in the English Prayer Book, are restored to the Evening Prayer by our Committee, but not to the Morning. This marring of the unity of structure which now characterizes the two Offices is discordant and confusing in its effect, and is wholly unnecessary, as, with the wealth of liturgical material now within our reach, an Evening Office can be easily provided identical in structural form with the present one, without the repetition of a sentence contained in the Morning Office, except the Doxology and the Creed.\* It is to be earnestly hoped, therefore, that this portion of the report of the Committee will not be adopted.

A word on some other recommendations of the Committee for attaining greater variety in our worship.

The restoration of the latter part of the xcvi. Psalm with its obligatory use in Lent and its discretionary use at other times, is excellent and wise, but would have been better if it had been provided that during Lent the Invitatory should begin at the 6th verse—"O come let us worship and fall down, etc.," as the jubilant beginning of the Psalm is as unsuited to seasons of humiliation and penitence, as is the sombre conclusion to seasons of joy.

The twenty new Selections of Psalms proposed will be found a great improvement on the old ones.

The provision of the six introductory verses to the Song of the Three Children, as an alternate for *Te Deum* or *Benedicite*, will give great satisfaction. But why was not an accurate translation of the original given? Omitting the three words "and to be" before "praised" in each verse mars, instead of improving the rythm. The Septuagint Greek of the second clause of the verses is *καὶ αἰνεῖτε, ὑπερυψοῦμενος εἰς τοὺς αἰῶνας, οἱ καὶ ὑπερυμνητὸς καὶ ὑπερένδοξος εἰς τοὺς αἰῶνας*.

The restoration of the whole of the *Benedictus* is a great gain, especially for that portion of the Church Year in which we commemorate our Lord's Incarnation.

But what could have led the Committee to insert the cxxi. Psalm—"I will lift up mine eyes unto the hills, etc." in the Morning Office, as an alternate for the *Benedictus* and *Jubilate*? It is one of the most striking Evening

---

\*An item illustrating this the Committee have furnished in the proposed Prayer for the President in the Evening Service.



Psalms in the whole Psalter, and is as inappropriate for a Morning Office as the lxiii Psalm—"O God Thou art my God, early will I seek Thee, etc."—would be for an Evening Office. In the Roman, the Ambrosian, the Parisian and Lyons Breviaries it is contained in the Monday *Vespers* and is suitable for an Evening Office only.

The proposed substitution of Psalm xlii and Psalm xliii as Responsaries to the First and Second Lessons in the Evening Prayer on Ash Wednesday, and permissibly throughout Lent, for the Responsaries appointed to be used at other times, without any corresponding provision for introducing the penitential element in the Morning Prayer is another instance of widening the breach in unity of construction between the two services, and an awkward expedient for getting what can be much more easily attained, and for both services alike, by a return to the order of the Original Offices from which our Prayer Book was compiled. It is as follows:

After the *Benedictus* at Lauds and *Magnificat* at Vespers, the Creed not being said in these Offices, but in Prime and Compline, stands the following Rubric:

"On *Ferias* [Week-days] of *Advent*, *Lent*, in the *Ember-weeks* and on *Vigils*, which are *Fasts* (Except Christmas Eve and the *Vigil* and *Ember Days* of *Pentecost*) after the *Antiphon* of the *Benedictus* and at *Vespers* after the *Antiphon* of the *Magnificat*, the following *Preces* shall be said kneeling; at other Seasons they shall not be said."

Then follow three Kyries, the Lord's Prayer and thirteen Versicles and Responses, six of which are restored to the Evening Prayer only by our Committee. These are followed by the Rubric.

Then shall be said, Psalm cxxx. *De Profundis*."

After the Psalm follows the Rubric. "At *Vespers*, instead of it shall be said, Psalm li, *Miserere*."

The Psalm being ended, four Versicles and Responses are said and followed by the Rubric,

"Then shall be said the *Collect* for the Day."

These *Preces* are the same in Lauds and Vespers, being followed, in the former office, in Lent, by the *De Profundis*, and in the latter by the *Miserere*. The *Preces* of Prime and Compline are entirely different; those of Prime being appropriate to the beginning of the day, and those of Compline to its close. On Wednesdays during Lent are said in this place the whole group of the Gradual Psalms,\* of which the

\* "These are the fifteen Psalms, cxx.—cxxxiv., probably in part an adapta-



*De Profundis* is one, and on Fridays are said the seven Penitential Psalms, of which the *Miserere* is one, followed by the Litany.

But besides this facility which the Rubrics of the Old Offices gave for introducing special acts of devotion in the more Solemn Seasons in connection with the Prayers, they had equal facility for giving the colour of every Ecclesiastical Season to the portion of the Offices preceding the Prayers, not only by the Antiphons to the Psalms, but by the Responsaries to the Lessons. These in our Prayer Book are all jubilant, and to bring in here the penitential element, at least into the Evening Prayer, was the aim of the Committee in substituting Psalms xlii and xliii for the other Responsaries after the Lessons in that Office. But neither Psalms or Canticles were used as Responsaries to the Lessons in the Old Offices. These were framed with reference to the Feast or Fast in the Festal and Penitential Seasons, and drawn from the subjects of the Lessons at other times. The Canticles, or Scripture Hymns, were an integral part of the body of the Office, precisely as were the Psalms, the principal Offices having their fixed Canticles, and the Office of Lauds having a different Canticle for each day of the week. The hymn *Te Deum*, to particularize, was said after the last Lesson at Nocturns, on Sundays and Feasts, instead of its appointed Responsary; the *Benedicite* was the fixed Canticle of the Sunday Lauds, the Song of Isaiah of Monday, the Song of Hezekiah of Tuesday Lauds, and so on, through the week. The *Benedictus* is a standing Canticle in Lauds every day throughout the week, while the *Magnificat* is the invariable Canticle of Vespers, and the *Nunc Dimittis* of Compline. Now the Reformers, in consolidating and abbreviating the Old Offices into the Book of Common Prayer, for the sake of brevity and simplicity, took the Canticles for the different Offices as the *invariable* Responsaries to the Lessons read in them, except that the *Benedicite* was to be used instead of *Te Deum* in Lent. The *Te Deum* which had been the Responsary after the last Lesson of Nocturns on Sundays and Festivals, they made the Responsary after the First Lesson, and *Benedictus*, the standing Canticle of Lauds, the Responsary after the Second Lesson in the

---

tion of ancient hymns, and forming originally a Psalter within a Psalter," "The characteristics of these Psalms are sweetness, tenderness, sympathy and brevity." "No one of them bears an individual character, all refer to the whole Church of God. The fundamental thought in all is the Providence of God watching over His Church."



Morning Prayer; and the *Magnificat*, the Canticle of Vespers, and *Nunc Dimittis*, the Canticle of Compline, the Responsaries after the two Lessons, respectively, in the Evening Prayer. And these were all that were provided by the Compilers of our Prayer Book from the Old Offices. The addition of Psalms, as substitutes for the Evangelical Canticles, was made in the revision of 1552, to stop the clamor of the Puritans, who objected to the Canticles as being Popish; "*these glorious and unquiet spirits*," as Cranmer called them, "*which can like nothing but is after their own fancy; and cease not to make trouble when things be most quiet and in good order.*" This substitution of Psalms for the Canticles is, therefore, manifestly against all ritual precedent, and it is desirable to curtail, rather than expand, this feature of our Prayer Book Offices. For Festivals and times not penitential, what we now have is all that can be desired. Our present lack of Responsaries, corresponding with the lessons in Penitential Seasons, could most satisfactorily be supplied by framing a few after the fashion of the old ones, to be placed with the "Proper Anthems for certain Festivals," as provided by the Committee in the "Book Annexed." To enable the reader to form an idea of their structure, we will give two or three each, for Advent and Lent, as follows:

Responsory to the Second Lesson of the First Sunday in Advent.

V. I beheld in the night visions, and behold in the clouds of Heaven One like unto the SON of Man; and there was given to Him a kingdom and glory, and every people, nation and tongue shall serve Him.

R. His dominion is an everlasting dominion, which shall not be taken away, and His kingdom that which shall not be destroyed. And there was given to Him a kingdom and glory, and every people, nation and tongue shall serve Him.

Glory, etc.

Responsory to the Seventh Lesson of the First Sunday in Advent.

V. Behold, a Virgin shall conceive and bear a Son, saith the LORD. And His Name shall be Wonderful, Counsellor, The Mighty God.

R. He shall sit upon the throne of David, and of His Kingdom there shall be no end. And His name shall be called Wonderful, Counsellor, The Mighty God.

Glory, etc.

Responsory to the Ninth Lesson of the First Sunday in Advent.

V. Behold, the days come, saith the LORD, that I will raise up to David a righteous Branch, and a King shall reign, and prosper and shall execute judgment and righteousness in the earth. And this is His Name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS.



R. In His day Judah shall be saved, and Israel shall dwell safely. And this is His Name wherby He shall be called, THE LORD OUR RIGHTEOUSNESS. Glory, *etc.*

Responsory after the Third Lesson of the First Sunday in Lent.

V. With fasting and weeping let the priests pray, saying: Spare, O LORD, spare Thy people, and give not Thine heritage to destruction.

R. Let the priests weep between the porch and the altar, saying: Spare, O LORD, spare Thy people and give not Thine heritage to destruction.

Glory, *etc.*

After the Fourth Lesson of the First Sunday in Lent.

V. Let us amend those things wherein we have ignorantly sinned; lest, suddenly prevented by death, we should seek a place of repentance and find it not. Hear, LORD, and have mercy, for we have sinned against Thee.

R. Help us, O God of our Salvation, and for the glory of Thy name, O LORD, deliver us. Hear, LORD, and have mercy; for we have sinned against Thee.

Glory, *etc.*

After the Eighth Lesson of the same Sunday.

V. Deal Thy bread to the hungry, and bring the poor and the wanderer to thine house. Then shall thy light break forth as the morning, and thy righteousness shall go before thy face.

R. When Thou seest the naked cover him, and hide not thyself from thine own flesh. Then shall thy light break forth as the morning, and thy righteousness shall go before thy face.

Glory, *etc.*

But not to dwell longer on details, considering the work of the Committee generally, in our view of the matter, it comes very far short of meeting what a majority of Churchmen, as we believe, desire, and what the interests of the Church now absolutely require. They seem to have been afraid to do what they evidently had a mind to, and from apprehensions of startling the Church by going too far, did only in part.

In the matter of provision for shorter services, for instance, their recommendations, if adopted, will afford a much-needed relief to those Parishes which have Daily Prayers and Weekly Communion; but beyond this, excepting their valuable recommendations for restoring our Prayer-Book back nearer to its original form, they will hardly be felt at all. For though it is allowed in Week-day services to begin at the Lord's Prayer, or in Lent, at the Bidding to Prayer, followed by the Confession, yet on Sunday mornings the "Dearly beloved brethren" *must* be said. So of the provision recommended for curtailing the length of Morning and Evening Prayer, concluding with the third Collect; this may be done on Week-days but not on Sundays. Likewise in the Communion Office, the recitation of the Decalogue may be omitted at the second celebration on the same day in those few churches that have it, but in all other cases it must be



said. So the exhortation at the time of celebration "*may be omitted if it hath been already said once in that same month.*"

But in Churches which have Morning and Evening Prayer only on Sundays and the Communion only once a month, none of these provisions are of any avail at all. They must continue on using the full services provided in the Prayer Book, precisely as all have done heretofore. And such Churches are the great majority of our land, who need and demand relief in the matter of the length of services as well as the Churches in cities and towns. Indeed they *need* it a great deal more; for a considerable proportion of their Congregations, and especially of the Congregations that attend upon the ministrations of the Church throughout our vast Missionary field, extending as it does, from the Mississippi to the Pacific Ocean, and from Canada to the Gulf of Mexico, consists of persons not raised in the Church, and not accustomed, therefore, to any liturgical forms; who, while appreciating to some extent the beauties of our Services, usually object to them as too formal and intolerably long. This is a great obstacle to the acceptance of our services and the growth of the Church in those places where she is not established throughout the land; and there was far greater need for the Committee to address themselves to giving relief in this direction than to provide it for the small fraction of the Church to which only their provisions can apply.

There is a way, as we conceive, and a very simple and comprehensive one, by which can be attained all that can be desired by Urbane, or Rural, or Missionary Parishes or Congregations in the matter of shorter services and greater flexibility in the use of the Prayer Book; and that is *by making discretionary the use of all the additions that were made to the Prayer Book Offices after they were first formulated from their Original Sources by our Martyred Reformers under the reign of Edward the VI.* These additions, as all Churchmen know, were made in great part at the suggestions and under the heavy and persistent pressure of the Continental Divines, who, for ages, hovered about the English Reformers, and left no efforts untried to eliminate from the Liturgical Offices of the English Church, every Catholic feature, and reduce her ritual, as well as her doctrines, to the low level of Calvinistic, fanatical Protestantism. Many of the additions then made were useful at the time, which, under the changed circumstances of the present, are so only in exceptional cases. The Exhortations, for instance, which were inserted in the Morning and Evening Offices, were effective Sermonettes, as they now are, when



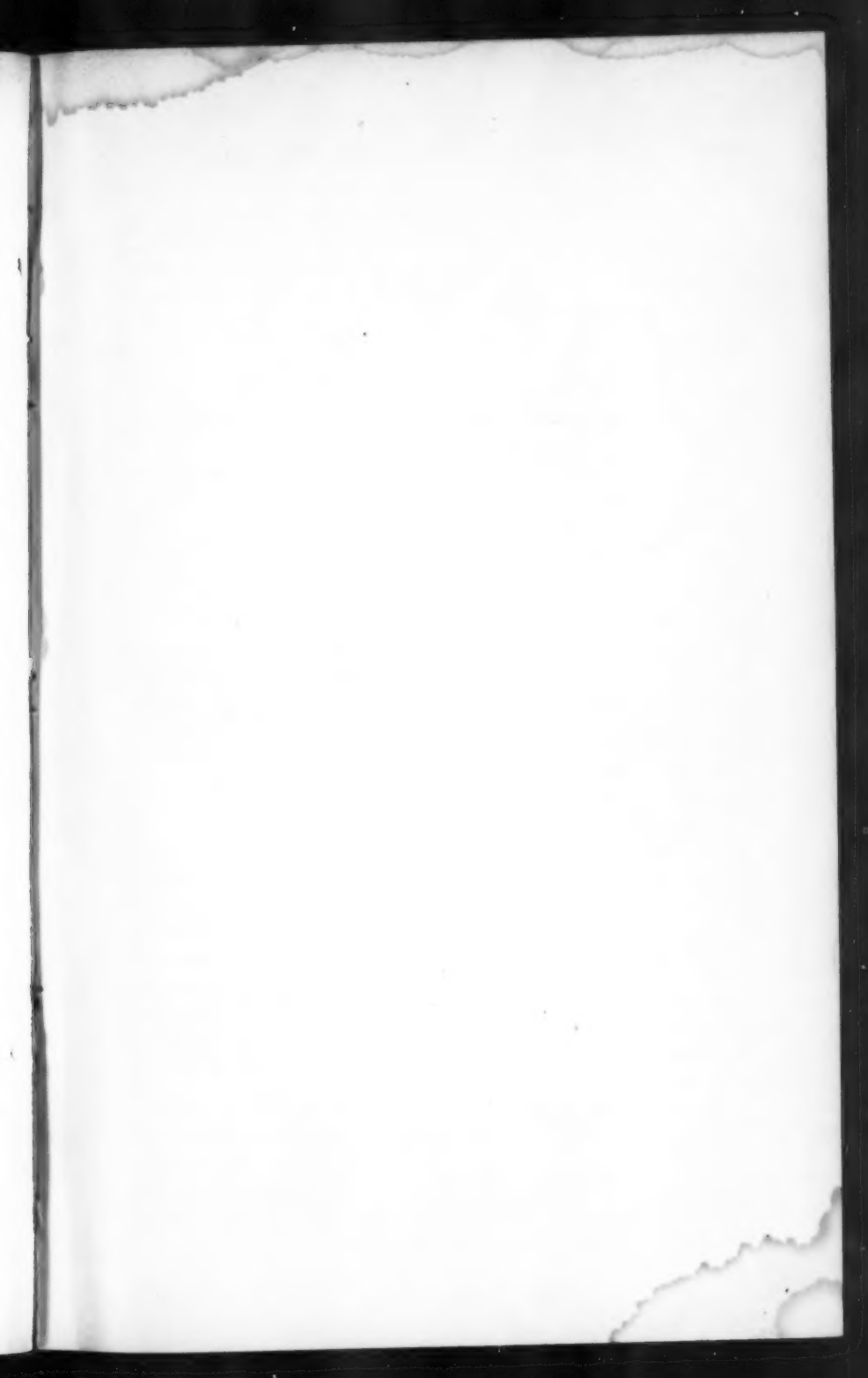
addressed to those who are uninstructed in the nature of Christian worship and the conditions of its acceptableness with God, but to old Congregations which have been instructed in these things from infancy, the repetition of these addresses is *jeune* and wearisome, and a dead weight upon the elasticity and glow of our habitual worship. And so of other particulars under this head, as the repetition of the Decalogue every Sunday, which we have not space here to dwell upon.

No attempt seems to have been made by the Committee to provide, what is a great desideratum in many City Parishes throughout the land, a second Evening Service for the Lord's day.

Why, everybody is asking, have the Committee changed the time for celebrating the Feast of our Lord's Transfiguration, for which they have wisely provided a Collect, Epistle and Gospel, from August 6th to January 18th? It is true that the observance of this Festival was not authoritatively established in the Church of Rome until 1445, under the Pontificate of Calixtus III.; so that if the time of its observance had no other authority than a late Papal one, the precedent might not be regarded as of much obligatory force; but it has been fixed and celebrated by the Greek Church at this date—August 6th—for over twelve hundred years. To set aside a precedent of such long standing in the most Orthodox branch of the ancient Catholic Church is unwarrantable, except for good reasons, of which, if they exist, the Committee have given no intimation.

But we forbear. We had in mind several other particulars of the Report to remark upon, but the length to which this notice has run precludes it. A good beginning, and some progress, has been made, and mainly in the right direction. But the adoption of this Report as a *finality*, would by no means provide for the wants of all departments of the Church's worship and work. Let the Convention accept and recommend to the Dioceses for adoption, the recommendations of the Committee which meet with general acceptance, but let the Committee be continued, or another be appointed to continue their work, as the publication of this Report, and the discussions which it will call forth, will awaken great interest, and if the Committee is continued, and the matter left open for its better perfecting and fuller development, an impetus will be given to liturgical study and research during the next three years, which cannot be without important results in the attainment of what will generally satisfy, and contribute greatly to the edification of, the whole Church.









William Rollinson Whittingham  
Bishop of Maryland